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Christian Healing

V. 91
1939:2

Healing & Prosperity Thoughts

TO BE USED FROM

JULY 20 to AUGUST 19

Healing: I praise and give thanks that I am strong in the Lord and in the power of His might.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: I praise and give thanks for the plenty, visible and invisible, that I feel and see everywhere.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

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UNITY

Devotion to Christian Healing

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HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

Find Faith Again

BY ZELIA M. WALTERS

SOME TEN years ago two youths were traveling over a wild stretch of country in Northern China. They had been sent by Doctor Layman, the American boy's father, to a distant city, where they were to enter school. Doctor Layman had started them with a group of merchants traveling overland. Midway in the journey the heads of the caravan learned from native sources that they would almost certainly be attacked by one of the large bands of men, half soldiers, half bandits, that roamed the country. The leader, who was responsible for the boys, decided to send them to his cousin in a near-by village, where they would be safe until their transportation could be arranged. He sent the boys away with a letter to his cousin, and as the road before them led straight to the village he felt that he had taken care of them. But they had traveled only a few hours when they saw a band of armed men coming over a distant hilltop. Prudence directed that they leave the road, and

try to find the village overland. Twice more they had to leave their way because of threatening danger, and nightfall overtook them while they were still lost in the desolate country. With an earnest prayer for protection they lay down and slept till morning.

With the coming of dawn they found they were near the sea. The village to which they were bound was on the seashore and south of them, they were sure. What would be simpler than to follow the shoreline to the town. But again they were driven from the road along the shore by one of the marauding bands. They hid among the rocks and went down to the beach. Here they found an old boat lying on the beach, apparently washed up by the sea.

"Let's take the boat and go to Loochow," suggested Lin Yuan.

Fran Layman looked about dubiously. The sea was rough, and a storm seemed to be blowing up. The shore was rocky, in some places hemmed in by tall cliffs.

"I don't think we'd better try the boat," he said. "We'd be likely to get dashed on some of these rocks."

"I don't see any other way to get there," said Yuan. "We can't go back to the road. In the boat we'll be safe. Perhaps God sent us the boat. See, there are the oars even so we can guide ourselves. We'll ask God to take care of us, and then we'll be all right."

Fran looked at him queerly when he spoke thus confidently about God's care. Fran had but recently come out to China to join his parents, who conducted a hospital for an American mission. Fran had been brought up in an uncle's family, exposed to the conventional religious teaching, but to no teaching about trusting himself to God with confidence. The Chinese boy's family were converts to the Christian faith. It was a new

and wonderful thing to them. They accepted its promises quite literally. They took God at His word and expected Him to guide their lives. So Yuan thought their safety would be assured if he asked God to guide them to Loochow.

"I think God means us to go this way," he went on. "We saw those men and thought we'd better leave the road. We found the path down the cliffs, and here was the boat right at our feet. Let's pray to God and then get in and hurry down to the village."

Fran was really embarrassed at this familiar way of speaking about God. He had never before met a boy who suggested praying about anything. But he knelt down on the sand with Yuan, and both boys prayed silently. Then they got into the boat and rowed out beyond the rocks. Tide and wind helped them on toward their destination. But the seas grew higher. The boat was tossed to the top of great waves, and it took all their strength and skill to keep her from overturning. And they had to keep rowing continually away from shore in order to avoid the rocks. Fran thought despairingly that God didn't seem to be on the job. But Yuan looked quite serene even amid the breathless toil.

"Yuan," shouted the American boy, "we are lost! Look!"

A great wave was traveling toward them, a wall of water that towered over them. Both boys suspended the useless oars. The wave struck, but blinded by a smother of spray, they never knew just what happened. When the spray cleared, the once tossing boat was motionless. When they could get their breath and look around they found themselves on a shelf of rock near the top of the cliff, the sea roaring away below them. The great wave had carried the boat up and deposited it upon the cliff

without damage.

For the first time in his life the American boy was awed by a sense of God's presence.

"You see," said Yuan, "God is stronger than the waves. We ought to give Him thanks." And they did.

They scrambled to the top of the cliff and then beheld the village just a few hundred yards beyond them.

This is not a story fabricated to illustrate a point but is quite true. It was told to an American group by a missionary who had known the people concerned.

What would happen in our life if we would take God literally at His word as this Chinese youth did? Few of us ever do that. We say we have faith. We hope the promises will turn out to be true. But deep down in our mind we don't really expect them to. We say we have faith in the best, but we go on preparing for the worst.

"Buy this headache medicine," implores the radio advertiser, "and keep it in the bathroom cabinet. Be prepared for the headache you may get tomorrow." And if you prepare for that headache you will certainly get it. Yes, and all other evil things you prepare for. Are you saving for a rainy day? Be sure you will get the rainy day to eat up those savings. If you are a child of the Eternal, heir to all His riches, why not change your technique and save for a sunny day. Then you may use the savings to enjoy the sunny day instead of sadly paying them out for a rainy day.

We live according to our faith whether we place that faith in good or evil. Faith is not a vague feeling; it is an active, working force. According as we place our faith it will build up our life or tear it down. Is all your faith bound up in the material world? Then you live by the flesh alone. Is your faith in the eternal God? Then

show it by living according to the Spirit, by acting as if you were sure that you are an heir of God. You may say mentally that you have faith in God, that you believe in His promises. Do you act as if you do?

In a little group of friends a woman known to all of them was observed to be walking with a slight limp.

"I suppose that is an aftermath of your accident?" said one.

"Yes," answered Mrs. G——.

"That was more than a year ago, wasn't it? The injury must be a permanent one."

"Oh, no, I'm going to get well."

"I don't see how you can say that. If you were going to get the miraculous healing that you believe in, why didn't it come all at once at the time of the accident?"

"Because of my failure," said Mrs. G——.

All the group begged her to tell more. Some of the women had an acquaintance with the Truth teaching, but others doubted it all. And seeing that all were interested, Mrs. G—— decided to tell her story.

"I suffered severe physical injuries in that accident," she said. "I was carried into a house unconscious, and my alarmed family sent for a doctor. When I awoke the doctor was examining my ankle. Every touch sent stabs of pain through me. He spoke of torn ligaments, nerves, and blood vessels. He ordered hot compresses and told me to stay quiet in bed. Sedatives kept me from waking enough to think that day and night. But the next morning I awoke with a clear mind. The ankle was a swollen, dark mass of pain. I asked God for healing, immediate healing. By noon the pain had lessened, though the ankle was still swollen. I got along that day and night without sedatives.

"On the third day the rest of my party were going on

with their trip. I said I must go with them. The doctor came again and emphasized the orders to stay in bed. To try to use the ankle would result in permanent crippling, he said. From the physical viewpoint it was impossible to use it. It was swollen twice its natural size, and the slightest movement caused severe pain. Once more I prayed for immediate healing and went to sleep. On the third morning I awoke with a sense of expectancy. Something pleasant was about to happen. Then full realization came to me. This was the day when my friends were continuing their journey. I was to go with them. My mind began to question. I uncovered the ankle and looked at it—still swollen and dark. I moved it. A throb of pain made me feel faint. I covered it up and lay down in bed again. I let the party go on without me, and I went through the long, slow healing that usually follows such an accident.

"I know now that I should have got up that morning in full confidence that my ankle was healed. I failed, and I am still going the slow way, climbing the mountain of difficulty step by step, when I might have taken the wings of faith to fly to the summit."

"Oh, no!" protested her friend. "I cannot believe that you ought to have got up with that injured ankle. You might have caused permanent injury."

"I couldn't quite believe it either," said Mrs. G—— with a rueful smile. "That is why I did not get my healing. Do you remember the story of the paralyzed man whom Christ bade arise and take up his bed? Suppose he had thought he couldn't do it and had refused to try. He would have lain on that pallet until he died. But when he heard the voice of authority he obeyed and tried to get up. He was able to do it. So should I have found power had I obeyed the inner voice. But I let

doubt take hold of me, and then there was no power."

How many of us, looking back upon our own life, can see a failure like this! God said to us, "Get up and go forward in my strength." And we have drawn back, crying, "I don't see how I can do that. It just doesn't look like common prudence to attempt it. I am afraid I'll fail." And as soon as we have admitted that thought we have failed.

Every hero in the world's history, whether in spiritual or in what we call secular affairs, has gone forward to do the impossible thing. And always that unseen power has sprung to his aid even if he did not consciously recognize it for what it was.

Long ago Christ's church should have taken this world for His kingdom. When Christ set it to work He equipped it with powers like His own. And after a while the church doubted its power, and its mission, let its divine gifts slip from its slack hands, and today, with its task still undone, it looks with fearful eyes upon a world in chaos.

A thoughtful minister looked out over his congregation one Sunday and saw several persons who needed healing. A deaf woman sat in the front pew. A blind man a few seats farther back. A youth lamed by infantile paralysis had leaned his crutches against a pew. Said the minister to a friend afterward, "If the church were fulfilling her mission the lame and blind would come into her portals and go forth healed. I felt as if I ought to say to those people, 'In the name of Christ, be healed of your infirmities.' "

"Why didn't you say it?"

"You know why; I was afraid. I thought how silly I'd feel if I said it and nothing happened, so I kept silent."

Have we a working faith, a faith that takes hold of the promises that Christ revealed to us as the will of God and then acts as if they were true? "Step out on the promises," an old revival hymn used to exhort us. I have seen great congregations singing the hymn with fervor. But how many of the singers were willing to step out on a promise that seemed to rest upon mist? They were so few. Most of them—practical souls, they prided themselves on being—said, "Oh, no. I'll not risk myself on that promise. It would be like walking out on the springboard at the beach. If you shut your eyes and keep on walking you drop off into the cold water. I'll not step out on anything until I see that the other end rests on solid ground." But suppose we accept the simile of the springboard for the promise. My friend, you have mistaken the function of the springboard. You do not walk out on it with your eyes shut and fall off; you run out upon it with your eyes open, dive skillfully, cleave the clear water, and are borne up by it for a refreshing swim. As you swim exhilarated, renewed, would you exchange places with the timid souls that lingered shivering on the edge of the beach?

There is something beyond the edge of the promise that will certainly buoy you up if you trust yourself to it. In all the life experiences that we have observed, why haven't we learned that God does not let people down. He is all that we need or desire, and if we trust ourselves to Him we partake of all His bounty.

What is it you need from God? His resources are never exhausted, and He is never annoyed because His little children keep coming and asking.

"Thou openest thy hand,

And satisfiest the desire of every living thing."

But have we faith to take what that bountiful hand of-

fers or do we draw back in fear and miss the gift?

What lacks and failures are there in your life? God's children should know no lack, and their work should go on to completion. We pray with the Psalmist, "Establish thou the work of our hands upon us." It is a good prayer. Our work should be established, never knowing failure. But do we have faith that God will establish it or do we do it doubtfully, falteringly, feeling that it is foredoomed to failure?

Our faith must work or it is not faith. If we have let it go because it worked no change in our life, let us seek it out again, take it up, and see it for what it really is—the greatest working force in the universe—and then put it to its ordained use, blessing other lives and our own.

Prescription for Doubt

By Elinor Lennen

Watch the evening flush and fade.
Marvel how twilight is made,
How the gentle dusk breathes down
Benediction on the town,
Folding blossom, calming strife,
Healing and refreshing life.
Watch and marvel how earth's breast
Offers God's creation rest.
Cast your care upon His will;
Worship wonder and be still!

Meditation

By Rebecca Helman

Rest in the Lord
And for His presence wait;
Then shall thy life be good
And thy joys great.

Rest in the Lord,
And He will give thee peace;
And in His arms thy cares
Shall find release.

Rest in the Lord:
Thy sickness He will heal
And in thy waiting mind
His Truth reveal.

Rest in the Lord:
Forget each worldly quest;
His presence feel in thee.
Rest. Rest. Rest.

The Ark of the Covenant

BY MARY ELIZABETH TURNER

PAUL TELLS us that the body is the temple of the living God and that we should have respect for and purify His temple. We are doing this when we cleanse our mind of impure thoughts and our heart of sordid emotions. Jesus driving out the money-changers was an example of this. When our desire is to make the whole consciousness a fitting receptacle for the Holy Spirit, we should be careful to see that our thoughts revolve around the idea of the Christ indwelling, for this is the center of God's life in us. That realization is in the holy of holies of our own being: it is the secret place of the Most High, and we retire to it in prayer. "I and the Father are one" is the most powerful and holy realization we can have. These words were spoken by Jesus, but the seed of the idea itself was planted many, many centuries before His time. It had become a very real something to the Hebrews, the idea that God had chosen them as His own. Moses was the first to preach it to his followers, and the two tablets of stone with God's words engraved on them he kept as an evidence of Jehovah's commands and promises to him. We call them the Ten Commandments.

Moses needed a secure place to keep the sacred tablets, so he built a chest of acacia wood and put the tablets in it. The chest became known as the ark of God or the Ark of the Covenant, and it was set in the center of the ancient tabernacle. Throughout the early

history of the Hebrews the ark played an important part. During the wanderings of the Children of Israel, the conquest of Canaan, and the establishment of the united kingdom the Ark was revered. The Jews had a peculiar feeling about it, almost a superstitious one. They felt that Jehovah was near them when the Ark was displayed, as we have a feeling that God is closer to us when we are in church or alone in prayer. The divine life permeates the entire universe, and we are just as much immersed in His life in one place as in another. It is only our thought that draws us to Him or separates us from Him.

However the Jews believed that the Ark itself, containing as it did the tangible evidence of Jehovah's love for them, was a mighty force for their protection, and on numerous occasions they took the Ark to battle with them to insure success. Finally however the Ark was taken by the Philistines when they defeated the Israelites in the days of Saul. This is like saying that there are times when our spiritual understanding suffers an eclipse. We think that God has deserted us because we lose consciousness of His presence. For the moment our error beliefs overwhelm our spiritual realization, and we go down in temporary defeat.

Why didn't the Ark save the Israelites on this occasion? For the reason that they feared the hosts of the Philistines more than they trusted the power of God. An interesting point in the story is that the Ark held no blessing for the Philistines. They had been delighted when they killed the men who kept the Ark and it came into their hands, for they thought they would be blessed by the unknown god of the Hebrews. It did not turn out that way. The Ark spelled misfortune for them, and after a time they sent it back

to the Israelites, with precious gifts filling the cart in which it was transported. We never derive benefit from what we take by force. It must be ours through realization of the source from which comes each good and perfect gift.

When David came to the throne of Israel, one of his first acts was to get the Ark from the obscure Hebrew village where it had been since the Philistines sent it back. David gave it its rightful place in an especially erected tent in his new capital. When Solomon built the Temple at Jerusalem, he transferred the Ark to an inner room prepared for it. There is no record that it was ever removed from there, but when the Babylonians plundered the Temple of Solomon no mention is made of it among the spoils; and the Second Temple did not contain the Ark. In the Jewish synagogue of the present day its place as a highly venerated sacred object is occupied by the Sepher Torah, the Book of the Law.

Metaphysically the Ark represents the consciousness of the presence of the divine life in man. It is symbolic of the covenant of God with the Christ that whatever the Father has belongs also to the Son. "All things whatsoever the Father hath are mine" are the words in which Jesus recognized the covenant. This realization should be the most prominent thought in our mind even as the Ark occupied the center of the Temple. All that we are or ever shall be is the result of our awareness or ignorance of this fact. When we live in mortal mind, we forget and therefore neglect it. Our attention is focused upon the things of the world, and we are not conscious that "in him we live, and move, and have our being." There is never any real rest or peace so long as this state of things exists: we need to

bring the Ark back to where it belongs.

"All things whatsoever the Father hath are mine." This does not always seem to be so. We should say it to ourselves repeatedly, not to remind God of His promise but to remind ourselves that the covenant is everlasting. It is a matter of bringing spiritual Truth to our own recollection. We remember in prayer. Had the Israelites never prayed before the Ark they would have received no benefit from it. It was their prayers that helped them, and they went to the Temple because the Temple was thought to be God's dwelling place on earth. These people did not know that Jehovah was with them at all times. They thought it necessary to go to the Temple to worship. There they received strength and courage and inspiration. If we see the underlying significance of this, we know that it is in the temple of our being that we remember God's covenant. Our spiritual unfoldment depends upon how often we seek the sanctuary of the Most High. We do not believe the sanctuary is any church structure. The church building is only the symbol of a spiritual ideal, but the fact remains that man is called to worship, to be close to the Ark of the Covenant, to remind himself that God is with him.

In our present day and age the race as a whole has become so self-sufficient that it thinks it can get along without God. This can never be true no matter how clever we become. We have advanced in many ways, but in the main we are a restless, discontented people seeking hither and yon for something to excite our jaded senses. It is usually from the acquisition of the "thing" we desire at the moment that we think we shall derive pleasure. "If I just had a strong body, a new home, release from this responsibility!" Jesus an-

swered such complaints for all time to come with these words: "But one thing is needful." All the disappointments, the sufferings, and the ailments of man only reveal his lack of faith. We need to come back to the dynamic fact of the presence of Spirit, for this alone is wholeness. We need to go to the temple and worship at the Ark of the Covenant, or as we would say in our modern phraseology: "I must enter into the closet of my mind, shut out all discordant thoughts, and pray to my Father."

Why do we not do this? Because both the trouble and the correction of the trouble seem to lie in the outer. Perhaps the seeming difficulty is illness. Perhaps a physician has recommended a change of climate or a course of medicine or a rest cure. These are all outer things to be done. Maybe the doctor's suggestion would be helpful, but no permanent cure can be effected unless there is a change of consciousness, because consciousness produced the condition in the first place. So we come right back to the necessity of gaining a different view of things. Many people are healed of various ailments by physical means alone. This indicates that their bodies are strong enough to throw off the evidence of error thoughts, but somehow, somewhere, these wrong ideas will find a way to come out. They will eventually discover a vulnerable spot and manifest themselves in environment or affairs. "Dis-ease" of any sort shows that we are out of harmony with ourselves, and the correction of it lies within.

On occasion we are greatly discouraged if we have been seeking God and yet find ourselves in situations that are exceedingly trying. Our belief and our manifestation are in severe conflict. Which one are we going to accept as true? Some years ago a friend was rather

ridiculing Unity's advice to deny the reality of illness. "When I'm sick I know I'm sick, and nobody can tell me otherwise," she declared. Naturally so long as she claims illness she produces it. Note however that Jesus always claimed what He wanted to come forth. He paid no attention to what was being expressed. His was the faith that reaches in to God and knows that "all things whatsoever the Father hath are mine." We progress by keeping our eyes on what we expect to have, not on what is already here in the realm of appearances. No one would have the courage to hope and strive for better things if he accepted present conditions as final. We grow because we have the capacity to project our thought to more desirable states and reach up to them. This is true of our spiritual unfoldment. When we feel weak we vision strength; when we doubt we ask Him for faith. Our asking in affirmative prayer opens the mind to receive.

The ark truly belongs in the temple. Our consciousness of God must be in the temple of our heart. To be able to talk about spiritual law and love gives us a temporary uplift of mind, but to feel the moving power of Spirit, to live in accord with it, shows that we have spent much time in prayer and that we have gone to the right place to worship. When we have enshrined the ark where it should be, it stands as an everlasting reminder that the Lord is in His holy temple.

RABINDRANATH TAGORE SAID: *He who knows that nature's own purpose is to make the boy a full man when he grows up—full in all directions, mentally and mainly spiritually—he who realizes this brings up the child in the atmosphere of freedom*

My Standard

BY BLANCHE MARIE PETERS

1. *I will be strong and poised and allow nothing to disturb my peace of mind.*
2. *I will make my thoughts, words, and actions such as are accordant with health, happiness, and prosperity.*
3. *I will search for the Christ nature within men.*
4. *I will be optimistic: look for the silver lining of every cloud, and count my blessings.*
5. *I will consider it my duty to be cheerful, look up, not down, and smile.*
6. *I will devote so much time to the improvement of myself and my opportunities that I shall have no time to criticize others.*
7. *I will have faith that all things work together for good to those who love God, the good, and so have no occasion to worry, fear, or become angry.*
8. *I will have faith in myself and prove it to the world, not alone in words but in good works.*
9. *I will believe that all the benevolent powers of the universe are working with me to help me accomplish my purpose, provided I aim to live up to the highest ideal that I can conceive.*

Stand and Wait

BY GRACE IRENE CARROLL

RUMMAGING through my library recently, I came upon an old autograph album, a relic of my school days when getting one's friends to inscribe some sentiment over their signature was very much the vogue. Idly leafing through its pages I chanced upon this quotation neatly written by one of my former schoolteachers: "They also serve who only stand and wait." From admiring the beautiful old-fashioned penmanship my mind went on to a consideration of the words themselves. They started a train of thought. Service implies activity. Every one wants to serve; merely to "stand and wait" requires patience. But patience is disciplinary, and most of us are so self-willed we resent the necessity for discipline. We do not want to stand and wait. We would rather be up and doing—something, anything—than endure the stagnation of waiting, for which we lack the necessary patience.

But patience is something that the Bible frequently exhorts us to exercise. "For ye have need of patience," says Paul, "that, after ye have done the will of God, ye might receive the promise." To wait for the fruits of obedience requires patience. And in the following chapter he adds, "Let us run with patience the race that is set before us." Now patience is the quality of mind that is shown in bearing uncomplainingly whatever hardships, great or small, may fall to our lot. But it implies something better than mere endurance; for endurance often hardens us against difficulty and may become stubbornness. Genuine patience supposes fortitude, for forti-

tude expresses a degree of courage. "The proving of your faith worketh patience," says James; "let patience have its perfect work." Regarded with reference to our fellow men, patience is often recognized as forbearance, as abstaining from retaliation. "With longsuffering, forbearing one another in love," as Paul expresses it. This requires keeping a kindliness of heart when the vexatious conduct of others irritates or offends us. There is also the patience of uncomplaining steadiness in sticking to our duty amid uninteresting or wearisome conditions. To be patient in small matters helps us to be patient in larger ones. And lastly there is the humble patience of long research, when we work on in spite of worries, annoyances, and difficulties. All great and enduring accomplishment is ever characterized by infinite patience. Patience becomes resignation, taking on a negative aspect, where the element of submission or conformity to existing circumstances enters.

Let us consider a few specific instances where it is well for us to exercise patience and to "stand and wait." First then there is the form of patience that we should exercise toward those whose ideas and opinions differ from our own or who are seemingly belated in their awakening to spiritual verities. We must remember that no two of us are in the same stage of development. A large part of the world seems still in the kindergarten stage. All must unfold according to their own nature. To lack patience with the blindness or backwardness of others is to lack understanding love. Neither impatient self-righteousness on our part nor careless self-justification on theirs will facilitate growth. We cannot force our ideals upon other people. To try to do so is merely to antagonize them. Growth must be natural and unforced. We can only patiently encourage. The violet appears in

the springtime while the goldenrod awaits the approach of fall before blossoming. But we do not get impatient with the goldenrod because it is so much slower than its sister flower in making its appearance. It is merely expressing its own nature and developing after its own pattern. That no evidence of the goldenrod's coming is visible to us in the early part of the year does not signify that the blossoming will not occur when the time is ripe for it. Because our friends or loved ones display as yet no visible signs of awakening to Truth can we say positively that no change or growth is actually taking place in their inward consciousness?

No one discerns the struggle through which the soul gropes its way toward God. The spirit's inward processes are never revealed. But in the intervals of our watching over and interceding for others should we not have sufficient patience and faith to know that with them, as with us, all is well? Doubtless it is our love for them that makes us impatient for their awakening and unfoldment; but would it not be well to drop our sense of personal responsibility in the matter and our impatience with their benighted self-satisfaction and indifference and just leave them lovingly in the hands of the Father? Suppose we try a little harder to remember that God loves them far more than we can and that as His dear children He is ever seeking to manifest Himself through them. They are His responsibility, not ours. Let us stand aside and exercise patience until in His own time and in His own way He leads them forth in Christ. Who knows but that our contention, our overzealous impatience and anxiety for their good, has actually been a stumbling block to them? Perhaps we have not always manifested the evenness of temper that characterizes patient, tolerant encouragement. It requires a certain

amount of self-control and generosity to bear with the defects; infirmities, and injustices of those we contact. Let us learn to "stand and wait," trusting God to unfold the tightly closed bud and open the flower in His own way and time.

Consider another aspect of patience. The prayer of petition carries with it a certain patient expectancy of answer. Now it must be a hopeful, confident expectancy to receive an answer. "If we hope for that which we see not, *then* do we with patience wait for it," Paul tells us. But waiting takes great patience. However this does not mean an anxious waiting in suspense for things to happen. Rather it means a buoyant cheerful expectancy while we rest in the Lord meanwhile, confident of the issue. There is no need to dwell on our problem in fretful uneasiness and impatience after we have once put it lovingly in the hands of the Father. Waiting should be a matter of utter carefree joyousness and trust. What does it matter if things do apparently come to a standstill? The negative aspect belongs always to the material world only. The spiritual or unseen forces that are the power behind every result are always active, and we need only keep a patient, anticipatory steadfastness of purpose for them to produce results. The goldenrod in springtime shows little sign of the yellow sheaf that is to splash the fields with glory in the fall. Where there is purpose in the infinite Mind, it moves steadily toward the accomplishment of that purpose. Our part is to be patient, simply to "stand and wait," until events shape themselves, while we hold fast meanwhile to our attitude of faith. This sort of patience draws its answer faster and faster, whereas a fretful desire to interfere and do something about the situation ourselves only drives back the longed-for good like an offshore wind.

"Rest in Jehovah, and wait patiently for him," and "he will give thee the desires of thy heart," the Psalmist promises.

We sometimes make a wrong use of patience. Patience should never manifest itself as submission to error or resignation to any form of inharmony. We frequently hear of patient (submissive) sufferers. But we should never be submissive to suffering, since suffering and sickness are never God's will for any of His children. One of the greatest hindrances to healing is the erroneous belief that patient endurance of illness is a virtue. There is purpose in pain, the purpose of making us rebel against it and every other manifestation of imperfection or limitation. But in children of the King physical imperfection or invalidism is illegitimate and to be fought against. We hear of people who "enjoy poor health." We have all met people, very good people supposedly, who are chronic invalids, "patient" invalids, so to say, "too good to be well." They are an anomaly. In the natural order of things, to be thoroughly good is to be thoroughly well, for health is a concomitant of goodness.

Nobody is ever sick because of his goodness. These patient invalids have fixed their attention upon their ills as something incurable and unconquerable and have developed a Spartan fortitude that they term "patience." Their prayers are addressed to an inefficient God or to one whose pleasure it is to keep them ill, as they believe, in order to test their patience. They are very well-meaning and earnest, but unenlightened. They believe in the inevitability of sickness and suffering so long as they are mortal. But really good people do not thus negatively submit to illness, because to limit their usefulness in any way in God's service is, as they realize, not God's will for any of His children. Workers in His

vineyard must be sound in body and mind to be thoroughly efficient. The patient, bedridden invalid remains outside that serviceable kingdom, for invalidism incapacitates. Perfection is God's will for us. "I and the Father are one," said Jesus. To be one with Him means to be perfectly healthy, for God cannot manifest limitation or imperfection. "Patient" invalids need to kick off the shackles of negative thought and rise out of the slough of despairing resignation into the freedom of Truth. "Ye shall know the truth"—that is, realize and assimilate it—"and the truth shall make you free." There is a time when patience ceases to be a virtue, and the moment that we snap out of our attitude of patient resignation to inharmonious conditions and actually "know the truth," that moment our demonstration will be made and the healing work done. Spiritual healing depends for its efficacy upon a clear realization, or a making real in consciousness, of the Truth that frees from all ill. It means accepting wholeheartedly the fact that we are potentially perfect now: "Ye are complete in Him."

An inability to rise above sickness frequently results from an acceptance of the limitations of time and space in our efforts to demonstrate Truth, and as a consequence we wrongly assume a necessity for patience, insofar as we regard a lapse of time as essential to healing or to the bringing forth of some desired good. But the barrier of time that ever seems to intrude between us and the good we desire is but a phase of the illusion that man is separate from God. Often we apply ourselves to our problem with a subconscious feeling that patience will be necessary to bring forth results, since it will perhaps require a day, a month, or even longer to make our demonstration. In the case of a chronic ailment we decide that the healing will be very slow, that it will come re-

luctantly if at all, and that we must consequently be patient and await the retarded realization. Thus we ignorantly put off the healing to some future time. But the Bible says, "*Now* is the acceptable time; behold, now is the day of salvation." To defer the healing in thought is to defer it in actuality. It is only because of the seeming necessity of translating spiritual Truth into physical symbols that time is required. When we fully understand that the material forms no part of spiritual Truth and is not a necessary accompaniment or expression of it, then the element of time and patience in overcoming all manner of physical discords and inharmony will vanish and our demonstrations will be instantaneous as those of Jesus were. As a governing factor time will be found powerless the moment we awake to the real meaning of the true God and the real universe as a spiritual and perfect one. Health and harmony are spiritual facts now and are not dependent upon time to be established. They are established now in the reality of Being and need only our recognition and acceptance. Any sense of delay in demonstration of good merely betrays our lack of vision. Demonstration is wholly a mental and spiritual process, a change in consciousness, and in no way dependent upon time or patient waiting. Patient submission and resignation to any form of inharmony are never advisable or desirable.

God asks that we be patiently obedient to His will only, and His will for us is always good. Our waiting therefore should be confidently expectant of that good which will be delayed only until something within us is ready to receive in its fullness and blessing all that His will plans for us. Waiting implies growth, growth that requires patience and development. "Let patience have *its* perfect work," James advises us, and Paul bids us

"run with patience the race that is set before us"; to quote The Prayer of Faith:

"I now am wise, I now am true,
Patient, kind, and loving, too."

Knowing this, let us be content to "stand and wait" until we come into at-one-ment with our innate spiritual perfection and manifest all good. A little quotation from one of the sermons of Phillips Brooks seems very apt. He says: "Patience and struggle, an earnest use of what we have now, and all the time an earnest discontent until we come to what we ought to be, are not these what we need? . . . Jesus does not blame Peter when he impetuously begs that he may follow Him now. He bids him wait and he shall follow Him some day. But we can see that the value of his waiting lies in the certainty that he shall follow, and the value of his following, when it comes, will lie in the fact that he has waited."

HEALING THOUGHT

I join with all the hosts of heaven in declaring that only the good is true, and that good health everywhere is made manifest.

PROSPERITY THOUGHT

The rich substance of the kingdom of God is pouring its plenty perpetually into my mind and affairs, and I am in all ways prospered.

(Use from June 20 to July 19)

"All These Things"

BY SHELDON SHEPARD

BE NOT THEREFORE anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed. For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

These words of Jesus are the plain revelation of a method for finding the finest values of human life. This method is in direct contrast with the one ordinarily employed for this purpose, and the peoples and individuals in the world find their problems so devastating, their ills so destructive, precisely because they are following a false method.

To seek first the kingdom of God is to adopt a specific attitude toward this business of being a human being. It involves a definite direction of energy. A whole philosophy of the meaning, purpose, and powers of existence underlies its acceptance.

All creation is an expression of the divine will. A whole has been planned by the wisdom and power that hangs the stars in their places and operates the universe within the tiny atoms. Harmony with this universal plan brings well-being. "All things work together for good" to whomever is working with the divine purpose. Only in proportion as a person in his individual expression approaches in some way the expression of the infinite creation does he attain any degree of health, energy, achievement, or happiness. In fact only in pro-

portion as he expresses the life in which "we live, and move, and have our being" does he live at all.

The only way of being more, having more, giving more, is to ally oneself more completely with the universal purpose of which one is a part. To seek harmony with the divine, the supreme objective is to seek first the kingdom of God. The results that Jesus promised are as natural as the fruit obtained by properly cultivating a tree. It is a simple law of life, as natural and unfailing as the law by which you are enabled to sit in your home and listen to a voice from the other side of the world provided you possess a proper instrument of reception properly tuned.

A vital and important part of this method of meeting life is found in that simple word "first." To seek first the kingdom of God is to save much wear and tear, to avoid the waste of personal forces, and to meet most effectively every condition that arises. A number of points are of interest in this connection.

One is to seek the kingdom of God first in time; that is, under any circumstances let the endeavor to fit into the divine plan be the first step one takes. People like to tell the story of two little boys running late to school. "We are going to be late, Willie," said one. "Let's kneel right down here and pray." And the other answered, "No, let's keep on running and pray while we run."

The modern sophisticate, minimizing the meaning of prayer and the influence of the unseen, likes that story as a good example of the effectiveness of doing rather than praying. Its moral really is that it does not make so much difference whether one prays but that one must keep busy. The whole thought contains a certain fallacy. In any difficulty one's first thought should

be to put oneself in tune with God. It may not mean the changing of activity for quiet. A person can pray while he runs, that is true; but the rightness of thought and feeling, of one's attitude toward God, comes first; work afterward.

John Wesley worked always with a heavy, crowded schedule, hours a day in the saddle, many sermons, numerous interviews. Included in every day was a period of prayer. When he faced an unusually heavy schedule, when it seemed almost impossible to accomplish what was before him, did he say, "The time is short. I am in such a hurry. I must run while I pray today?" Not at all. When he faced an unusually heavy day, he took an extra half hour in the morning for prayer. He needed more than on ordinary days to use the power greater than his own. That was one of his ways of seeking first the kingdom of God.

The beginning of each day is a good time to "seek . . . first" the kingdom. Before anything else, get the thoughts right, establish emotions and attitudes of harmony, good will, faith. At the start of activities dedicate the day to God as a part of the work of His kingdom. There is real addition of power to the life in the morning meditation, daily word, prayer, and dedication.

In every situation, in connection with every problem, difficulty, plan, hope, to seek the kingdom of God first in point of time is to precede all other activities with activities setting oneself right. Before going ahead with efforts to get a job put yourself in tune with the plans of God. Before meeting any loss confirm yourself strongly in the desire to do what is best. Before following any plan of action seek guidance to do God's will. In all your plans, thinking, and activity with reference to any difficult situation or goal let the first thing done

be to seek God's kingdom. First think holy thoughts, establish peace, faith, and love in the heart, seek to do God's will, and be aware of working with Him as He works with you.

This word "first" also has other meanings in this connection. One of them has to do with the order of importance in which we arrange the various elements in our life. Jesus' instruction means to let the doing of God's will be the most vital of all things to us. So many people who really think they are following the instructions of Jesus are not much concerned about whether they are trying to do the best, holiest thing. They are concerned rather about the way circumstances are shaping themselves. But when something goes wrong, let us be most concerned about the way we are taking it, what we are thinking about it, what we think would be God's will for us under the conditions that exist.

A woman whose six-year-old boy for the first time was an hour late in coming home from school called me by telephone to tell me and ask my spiritual help for him and her. She was crying, afraid, almost breaking down. She had already called her neighbors, the police, and the school. "What can I do?" she cried. The lady had heard a lecture of mine in which I had explained this matter of making the most important act in any situation the seeking of the kingdom of God; that is, of right thinking, trust, confidence and calm, harmonious action.

"Aren't you starting in the wrong way?" I asked. Then I explained that she was letting her calls to neighbors, her looking down the street, and the fact that the boy was late outweigh everything else. She was not acting as if it were at all important in the situation that she portray and trust the truths of the kingdom.

"Oh, I see," she answered; and she did proceed in much more steady and wholesome fashion to meet the condition by reversing the order of her activities. First both in time and in importance was correcting her thoughts and feelings, looking at the situation rightly, putting herself in the mood in which she could expect divine guidance and help, and only then going ahead and doing the other things.

Another phase of this business of putting the kingdom first has to do with the whole perspective and purpose of life. Like the sunlight, which brightens the page from which you read and also rests your eyes with the vision of the distant mountains, the spiritual method recommended by Jesus has value for immediate as well as distant use. The benefits and power of the magnificent truth that we are considering cannot be realized unless we make the seeking of the kingdom of God the paramount issue of our life; unless we live for it rather than for the goals most men pursue; unless we dedicate ourselves not to accumulation of money and property, or to building a reputation, or to achieving power or other selfish advantage but to establishing the kingdom of God in our own life and in the world; unless we consecrate ourselves to the mastery of our thought so as to make it Christlike; unless we establish within our heart the kingdom of peace, joy, faith, love; unless we live with as much regard and effort for others as for ourselves; unless we strive for the bringing of peace, plenty, and happiness to others and to all the world. All this is involved in using the method Jesus suggested for insuring that "all these things" of which you have need shall come to you.

So often we wait until we are compelled by circumstances to turn to God. We seek spiritual power when

life backs us into a corner and we do not know what else to do. When we are flattened out by adverse circumstances, then we "turn to the Lord." It is a glorious truth that spiritual help is always available. It is never too late to find it. When we turn to the God within, every minute is at the moment of destiny.

But this is seeking "last" the kingdom. The ordinary story of human experience is disaster after difficulty while pursuing other techniques, and then a revelation of power as man turns to the ultimate. God never fails, and even those who cry out from the last ditch find help. At any instant any person can begin to seek "first" the kingdom. But to those on the spiritual path there is much more in this promise, deeper currents of blessing and benediction. All through life, in sunshine as well as in rain, on the hilltop as well as in the valley, for man to center all the forces of his soul on the supreme rightness is to be constantly in harmony with the wisdom and power that makes all elements of his experience mingle so as to issue in a good product. Then he shall "be in league with the stones of the field," and the stars will be on his side.

Another implication of this thought should be mentioned. The teaching suggests that all other methods of action and right living have their place. Put the kingdom of God first, in time, in importance, in life purpose. Arrange all activities around it as a focal point. Then go ahead living the fullest, completest life possible. Jesus was present on festive wedding occasions, sat with the people at their tables, wandered in the fields and walked down the streets with them.

It is a mistake to think that Jesus' teaching instructs us to retire from the world and do nothing but pray for things to happen. While Jesus spent hours in quiet

on the hillside, it was always in preparation for His work among people. His kingdom can be sought only partly in prayer, quiet, and meditation. It must be sought also in positive, Christlike action.

Every bit of talent any one possesses is part of his equipment in the search for the kingdom. All his time, thought, and capacity is enlisted in the endeavor. These elements are glorified by the greater purpose to which they are dedicated. They become holy in their commonplace settings. Consecration of all our life to harmony with the will of God and to efforts to bring it into action in our own life and in the world makes every minute and every step of life a holy, glorious adventure, and it puts us so much in tune with the divine law that life is blessed, and "all these things" are added!

MIRRORING

Reflections die upon a lake
Whenever passing breezes break
The water's rest;
But when the lake is calm, the sky
Allows the moon and stars to lie
Upon its breast.

When, like the lake that's given the boon
Of pillowing the little moon
Above the hill,
I feel the Infinite in me
Give back its image perfectly,
I too am still.

—EDNA BECKER

Unity Radio Programs Bring Truth to New Unity Students

Many students find Truth through searching across the dial of their radio for a program and tuning in to Morning Inspirations. They had not known of the Unity work or of the program before.

Very early in radio development, in the days of crystal sets and headphones, Unity School started broadcasting Truth messages. Francis J. Gable, Unity lecturer, gave the first Unity broadcast in July, 1922, over a station owned by the Western Electric Company. There was such a response to this program that it was repeated the following week.

This station was later purchased by Unity, becoming WOQ, and Unity programs were broadcast over it each day.

When WOQ was discontinued in 1934 Unity programs continued without a break over other stations, and there have been Unity programs from Kansas City and stations in other cities continuously since that time.

Twelve broadcasting stations now carry Unity programs regularly. About 150,000 poems, prayers, and short articles are sent out each year by the Radio Department. Approximately 100,000 letters are received by this department each year.

A recent survey taken by Unity School disclosed that 63 per cent of the people who wrote to Unity in response to the radio programs were persons who had never

written to Unity before. They became interested in Truth through the broadcasts.

"It was like a voice from heaven," or "The message came as an answer to prayer," many of these friends report. Some could see no way out of their difficulties, no solution to the problems they were facing, even may have felt that their usefulness in life was ended, when they "happened" to tune in to the Unity radio broadcast and found help, encouragement, and cheer that brought them into a new way of thinking and a happier way of living.

Many students find that Truth becomes plainer, simpler, easier to use when it is explained day after day by a familiar, friendly voice.

Unity radio broadcasts are planned for beginners in Truth. The fundamentals of Unity principles are explained. The programs are kept simple and very few metaphysical terms are used. Yet daily inspiration and help is found by pupils advanced in the study of Truth, as well as by those who are just becoming acquainted with it.

The theme song for Morning Inspirations, "The World Is Waiting for the Sunrise," has become the signal in homes across the continent for the members of the family to gather about the radio to listen and to learn of Truth, of God. And in these homes more of God, the good, is now manifest in greater peace, security, and abundance.

A complete history of the Radio Department of Unity School will be found in the new book *Unity's Fifty Golden Years.*

Open That Door

TO HAPPINESS!

BY STELLA L. TERRILL

Part Six

IF ALL the sighs of unhappiness in this world went up at one time in one great sigh, would it have force enough to blow out the light of joy for all of us? No; for sighs of unhappiness affect only him who releases them into the world and have no collective power, unless the one who hears them permits himself to be affected. Happiness is the divine right of all and is the normal state of man.

If you are trying to open the door that leads to happiness, look to the name plate. In the treasure house of life are many doors that because of the name on them might be mistaken for the true one that leads to happiness. Do not open a door marked "Health," "Wealth," "Perfect Self-expression," "New Home," "Friends," or with the name of any other condition or possession and hope to find happiness.

Happiness is a treasure all by itself. We do not have to give it up in order to possess any of the other treasures, but possessing all of them will not guarantee our finding it. However to find happiness is to find a strong ally in our efforts to acquire all the other desires of our heart. Once we find happiness we can but keep it for our own, for we cannot give it to any one that we might like to make happy, nor can another person take it from us against our will.

Like faith, compassion, and love, happiness is a

spiritual quality, and cannot be measured by a material yardstick or contained within material bonds. We do not have to go to any particular place to find it. We cannot procure it by pursuit, for even though we should catch it, we could not hold it in a room, in our hands, or in our life by force. We cannot gather and store happiness as we can material wealth. We need not plant it and watch it grow as we implant character in children by long-time training. We need not go to great pains to obtain it, as by acquiring knowledge or an education.

In what does this treasure called happiness consist? Webster defines the state of being happy in part as follows: "Consciously experiencing the effect of favorable fortune; having the feeling arising from the consciousness of well-being or of enjoyment of good of any kind, as peace and comfort." How shall we attain this "consciousness of well-being"; for that plainly is the key that unlocks the door.

We get an answer from the Book of Psalms: "Happy is the people whose God is Jehovah." Happiness, an overwhelming sense of security and well-being, is the result of a spiritual outlook on all life and existence, of a conviction that "all is good—God." It is what Emerson says in declaring that the "soul's highest duty is to be of good cheer." It is what Browning meant in Pippa's words

"God's in His heaven—
All's right with the world."

(Not, as many people misquote it, "All's well"; for all is not well with all people.) A million things need to be done; there is much unfinished business; but all is right with those who are right with God.

Happiness is a "peace . . . which passeth all under-

standing," is sureness, is faith, is firm conviction that all is right with the divine plan and that there is no need to worry or fear, that all that is necessary is to obey the laws. True happiness is an unshakable belief that God, good, exists supreme in the universe and in our own individual life and affairs.

We must have a whole mind on this matter. The moment we devote some of our mind to good, some to evil, we are a house divided against itself. The result is unhappiness for us. That is why we cannot give other persons happiness; why no one can make us happy or unhappy. It is a very individual and personal matter.

To have a divided mind as regards belief in God, good, is bound to result in some degree of unhappiness. It may be but a vague uneasy feeling producing physical tiredness or ill-health and causing all effort to seem futile. Any worry or hesitancy or fear is a degree of belief that all is not right, that it is beyond our control; in short, that we are at the mercy of something over which we have no power. This makes for an unsettled or divided mind. If it goes extremely deep, it reaches insanity and we have truly a "house divided."

Back of the unsettled separate thoughts of a belief in evil is the deep spiritual outlook of persecution instead of protection. That outlook is a belief that there is another power besides God or good and that it is evil, that it does have power, and finally that it is stronger than God, or good. Such an outlook has consequences for health and affairs, for it precludes our using our best effort in any endeavor. Unhappiness is the result and not the first cause. Happiness is likewise a result, not a cause. It is not happiness that gives us a good outlook on life; it is the other way round. The absolute and deep-lying faith that all is good results in

happiness, the conscious experience of good.

It is that deepest, surest faith, whether right or wrong, that colors all our affairs. It is not what we say we believe or what we profess to think; it is what we actually believe that we create. How auspicious and far-reaching is such a power; for it is personal and individual, a gift with which each one may create his own world.

Many people think they do not have the Christian right to be happy in this world, but only in heaven, forgetting that the kingdom of heaven is within and the time to be happy is now. A religion that does not permit the believer to be happy is hardly a religion to be followed for success in any field.

As an example of this negative attitude consider this:

A certain woman did not believe in happiness because there was so much sin and wickedness in the world. She believed rather in work and worry and trying honestly to pile up a fortune to pass on to her children. In these efforts she met with trouble and asked for help.

Her home was threatened with disruption by divorce, her fortune with dissolution, and her health was impaired from worry over the situation. She felt that life had been a failure; for while she had never expected happiness, she had counted on goods, comfort, security, and companionship all her days.

The Truth student to whom she appealed gave her this verse from the Psalms to use as an affirmation: "Be still, and know that I am God." Lying in bed ill, she began to use it, repeating it by the hour. At first for variety, and afterwards because it made the assurance more real to her, she began to accent each word

in turn: first "*Be* still," and so forth, then "Be *still,*" all through, over and over, until her mind was filled with it to the exclusion of all else for hours together.

In a few days she was out of bed, and her affairs began to adjust themselves in a marvelous way. For the first time in her life she began to know happiness and peace. Later she explained: "When I had gone through the list, accenting each word in turn, and had come to the last and firmly declared, 'Be still, and know that I am *God,*' it gave me such a surge of confidence that God was in charge, that the battle was not my own, that I began to think I had little to do but expect an adjustment and 'wait on the Lord' to do it."

The adjustment came. What happened was a change in her spiritual outlook. First she realized that God is, next that God is all, and finally that God is good. Then all in one phrase she had it: "All is good." She knew then beyond any doubt or fear that whatever was happening, regardless of its appearance or what it might seem to be, it was good. She forgot personalities and incidents and threats in her larger conception of All-Good.

That is the trick: not to try to be happy but to be so sure of all life and living that happiness becomes as sure and natural as breathing. If you believe that all is good, right, small annoyances and threats and misunderstandings have little power over you. Such a belief cannot give room to fears that breed jealousy, greed, or failure. Happiness comes up behind you when your back is turned upon negative and selfish thoughts, while you are facing duty and the opportunities life gives you, when you are without fear or resentment or faultfinding, sure that all is right.

Since the faith that all is right (though a world full

of work still remains to be done) is the key with which we can unlock the door to happiness, how may we obtain that key? The shortest and best way is simply to accept the fact, as did the woman who changed her outlook and her affairs at the same time. Or we may slowly forge the key by a long-drawn-out, patient building up of facts to support our faith. In that instance we can help by observing the facts around us that prove it, by reading of others who live by it, and the like, and by sitting down to reason it out, as these evidences are put before us.

"Get in there and fight" is all right as a slogan for college football coaches to use to inspire their players. But in life and the world of affairs it is not the fighting spirit that wins. It is not necessary to stand up and fight but to sit down and think, know; then act. You cannot know how to act before you decide which way is right or which road you will travel. To decide is the beginning of any venture. Decide that all is good, then lay out your course to conform to that. Happiness is then assured at every step of the journey.

By accepting the fact that all is right we do not so often misunderstand our fellow men. Every day we must deal with people. If we could learn to judge them by their intentions and to know that their intentions are good, what a lot of wear and tear it would save our feelings. For instance:

Two friends quarreled. One, impulsive, said a good many hurtful things in record time. The other, slow to anger and more thoughtful but less willing in the end to forgive, went away to think it over. The following morning when he called on his volatile friend he was greeted with: "What! You come to see me today, when only yesterday I called you a liar and a fool!"

"Yesterday I was foolish," replied the understanding friend. "Else I should have seen then that you did not mean it. I have had time to separate your hasty words from your real self. It would be living the part of a liar if I let you go on believing I did not know the difference; so I came to tell you."

Emotional and hasty as ever, the impulsive one burst into tears and begged forgiveness, grateful that he had been measured on the basis of his real self and not his mistake.

Criticism robs us of much happiness. No one likes to be judged by his failures or his poor points, yet we are prone to judge others by their faults and failures rather than by their noble attempts and high aspirations.

Resentment is another thief that robs us of happiness. It could not arise in us if we truly believed that all is right. To resent a thing is to give it power to hurt us. Resentment is holding to us something we do not like, often holding on to it so tightly that it cannot possibly get away. The spiritual attitude of "All's right" enables us to bless it and let it go. Why stoop to resentment?

Long ago some one observed that a smile is always worth its face value. But few of us know that happiness has a cash value out of all proportion to the effort necessary to acquire it. Yet with a bit of analyzing we see this truth. The quietly happy person is the confident one who can think things over and come to a right decision in a business deal or a crisis. As to health, the value of happiness can hardly be estimated. Not all healthy people are happy. But if unhappiness persists too long or goes too deep, the health will be affected by the cause of unhappiness.

We unconsciously associate good luck and happi-

ness; we say "happy-go-lucky." And there is a connection. Good luck seems to gravitate to the persistently happy person. It can hardly be otherwise since the inner attitude draws the outer affairs.

Having heard many stories about a man who was dubbed "Lucky" by his many friends, I decided to call on him and if possible learn the secret of his proverbial good luck.

On meeting him I almost forgot my intention, so interesting did he prove to be. Before I knew what was happening he had discovered several of my interests and was running away with the conversation. I had to pin him down to himself before he would talk about his "luck." He made it plain that it would give him much more pleasure to talk about me or the things I was interested in, thus proving his understanding of human nature and his ability to make people like him. That is not luck; that is wisdom.

He said, "I'm lucky because I was born lucky." But weren't we all born lucky? His feeling of being born lucky, I discovered, was a feeling that "everything will always come out right, no matter what way it looks from time to time."

This belief motivated his every act and decision. He lived in a thinly settled neighborhood. It began to boom and new buildings to go up over night. While the others complained that the city was coming to the country, and their peace and quiet would be ruined, Lucky busied himself planting seeds and slips of plants by the hundreds, in old tin cans, and had them growing and ready to give out by the dozen when new neighbors moved into their bare new homes. No neighborhood boy tears up his garden; no dog runs through his petunias. No one ever bothers Lucky. They say he has

better luck with his garden and flowers than any one else in the neighborhood.

There was his handling of the neighborhood "bad boy." Some wanted to send him to the reform school for boys. Lucky said: "No boy of ten is bad. It will all work out right"; but he didn't use only his faith, he put work into it. He was so sure the boy was good that he did not accept another idea concerning him. The boy knew it. Lucky discovered the child's liking for pets, and set him to caring for a small family of goldfish and then, to give play to the energy of youth, to making a larger pool for them. The boy was soon raising goldfish for a hobby, then as a business, and soon every one had forgotten that he was once the neighborhood "bad boy." And they all say his benefactor is "mighty lucky with children."

Lucky has many friends. He keeps pencil and paper in likely corners of his home, so that when a "good thought strikes him" about some one or a way to help him with a problem, he jots it down. Is it necessary to add that all his needs are met, that he has not a care in the world, and that every one who knows him loves him?

Another example of happiness and changed attitude is that of a young mother who had a morbid outlook on life and considered herself much put upon. She felt the world is "a man's world and not one fair to women." She had a deep belief that women were weaker than men and must always suffer at their hands. She continuously voiced that attitude in the presence of her little girl: "My poor little girl, so weak and frail, will never be able to fight for herself in this world."

A Truth student was asked to help for the sake of

the child, who was falling ill in the atmosphere of her mother's home. The young mother's mind was apparently closed to every idea of changing her attitude and words to help the child. But another way was found to accomplish the same purpose.

The woman was given plain facts to read about the history of women; about the world growing kinder and better to women as the ages roll on. She was given articles to read about successful and happy women. Soon she was saying, "I am so glad I have a daughter," and quoting a good many reasons why. She was saying, "Women are sturdy and strong; nature made them so, to be mothers of the race." Her changed attitude was positive instead of negative, it permitted a feeling of right or justice in the scheme of things and a measure of happiness. Her daughter was soon well and rosy, and she had ended some problems that had confronted her for a long time.

Happiness, a state of harmony and feeling of security within one's self and in the world—that is what we all expect to find when we open the door. We all have the key. So if you want to open the door that leads to happiness, you have the power to do so.

The following affirmation has been used with great success by a number of people who were trying to find happiness:

"God *is,* and I *am* happy."

(TO BE CONTINUED)

ISAIAH SAID: *They that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint*

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, July 2, 1939

UNITY SUBJECT—*The Elements of Peace.*

INTERNATIONAL SUBJECT—*Solomon: A Ruler Who Began Well.*—I Kings 3:5-15.

5. In Gibeon Jehovah appeared to Solomon in a dream by night; and God said, Ask what I shall give thee.

6. And Solomon said, Thou hast showed unto thy servant David my father great lovingkindness, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great lovingkindness, that thou hast given him a son to sit on his throne, as it is this day.

7. And now, O Jehovah my God, thou hast made thy servant king instead of David my father: and I am but a little child; I know not how to go out or come in.

8. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9. Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy great people?

10. And the speech pleased the Lord, that Solomon had asked this thing.

11. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern justice;

12. Behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart; so that there hath been none like thee before thee, neither after thee shall any arise like unto thee.

13. And I have also given thee that which thou hast not asked, both riches and honor, so that there shall not be any among the kings like unto thee, all thy days.

14. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

15. And Solomon awoke; and, behold, it was a dream: and he came to Jerusalem, and stood before the ark of the covenant of Jehovah, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants.

GOLDEN TEXT—*Give thy servant therefore an understanding heart . . . that I may discern between good and evil.*—I Kings 3:9.

SILENT PRAYER—*The kindness and truth that I express from the heart increase my understanding of life.*

The ability to judge as to the right thing to do in a case requiring quick decision characterizes the true leader of men. To distinguish beforehand between the right course and the mistaken one is a mark of rare insight amounting almost to genius. Solomon early aspired to this form of leadership in preference to the ascendancy of material power.

The name Solomon is from a word meaning "peace," and his capital, Jerusalem, means "habitation of peace." The cause of peace is advanced by reason of the perfect adjustment of the ruler to the highest need of the thing or circumstance over which he rules.

In the beginning of man's search for peace he aspires to a higher consciousness than that to which he has been accustomed. Solomon went up to Gibeon to worship because that was the principal place where sacrifices

were offered at that time. The name Gibeon means "high hill" and denotes a high, illumined state of consciousness.

The world today is in need of peace. Individuals also need to realize peace within themselves and the way to attain it. But men may cry "peace!" indefinitely and it will continue to elude them unless they lay the foundation for it in their own consciousness.

Peace is the work of wisdom and love united. David was the father of Solomon. Love creates peace. Love attracts love. David was shown great loving-kindness by Jehovah but only as he earned it under divine law. Solomon, remembering David, acknowledged the law in the words "according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee." All who act thus are shown loving-kindness by Jehovah. Divine love flows along open channels.

Peace consists partly of sacrifice. Solomon offered a thousand burnt offerings on Gibeon. Men in sense consciousness are selfish and will not sacrifice anything except for the self, but those who have risen to the high consciousness of love willingly make sacrifices for others daily. Parents sacrifice for children, and all who love the things of God sacrifice the call of the natural man for the sake of possessing the true, living bread. Peace follows all these surrenders.

Aware that his welfare "is dear to the heart of Being," man trusts God in tranquillity of Spirit, come what may. Nevertheless peace is not a fixed state or quality, but varies in proportion to the measure of God consciousness that one has attained. Contrasted with strife and contention outwardly considered, peace is a weak, untried state, a little child with no proper volition or motion of its own. Peace among men is easily dis-

rupted by one who allows himself to be possessed by ill will. Among nations peace is likewise easily broken when one of them resorts to material force to carry a point. The individual becomes a stranger to peace by slipping from his center in God and looking to effects instead of causes.

If man is to gain a strong, permanent, mature consciousness of peace he must be able to tell good from evil. Not after the manner of the world, esteeming what others esteem, rejecting what they reject, but innately and instinctively knowing what is good and right of itself and what is not.

An understanding heart or a heart at rest from self and attuned to universal considerations is not a dream state too good to be realized. It is a state capable of being conceived and then worked toward until reached and possessed. "Behold, I have done according to thy word." The vision caught, aspiration takes root in the mind substance; then the word, followed by fruition.

An understanding heart brings peace. Stemming from understanding as logical outgrowths, other good and desirable gifts arise, such as riches and honor. Long life is conditioned upon man's living according to his best understanding. Will and understanding joined make the dream an actuality.

"And Solomon awoke." When man is fully awake to the desirability, the necessity, and the possibility of peace, he is ready to begin work toward that end. He is ready to take his stand before the Ark of the Covenant, that original spark of divinity in his being, and center all his thought and effort on fanning it into flame. Lasting peace, harmony, and spiritual progress are thus assured to him so that he at length realizes his dream.

QUESTIONS

1. To what did Solomon aspire in desiring an understanding heart?
2. What is the meaning of the names Solomon and Jerusalem, and what is the connection between the two?
3. What have wisdom and love to do with peace?
4. Explain the part that sacrifice plays in bringing peace.
5. How does man grow into a mature peace consciousness?

Lesson 2, July 9, 1939

UNITY SUBJECT—*The Adverse Consciousness.*

INTERNATIONAL SUBJECT—*Jeroboam: A Man with a Great Opportunity.*—I Kings 11:26-31, 37-40.

26. And Jeroboam the son of Nebat, an Ephraimite of Zeredah, a servant of Solomon, whose mother's name was Zeruah, a widow, he also lifted up his hand against the king.

27. And this was the reason why he lifted up his hand against the king: Solomon built Millo, and repaired the breach of the city of David his father.

28. And the man Jeroboam was a mighty man of valor; and Solomon saw the young man that he was industrious, and he gave him charge over all the labor of the house of Joseph.

29. And it came to pass at that time, when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; now *Ahijah* had clad himself with a new garment; and they two were alone in the field.

30. And Ahijah laid hold of the new garment that was on him, and rent it in twelve pieces.

31. And he said to Jeroboam, Take thee ten pieces; for thus saith Jehovah, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee.

37. And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

38. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that which is right in mine eyes, to keep my statutes and my command-

ments, as David my servant did; that I will be with thee, and will build thee a sure house, as I built for David, and will give Israel unto thee.

39. And I will for this afflict the seed of David, but not for ever.

40. Solomon sought therefore to kill Jeroboam; but Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

GOLDEN TEXT—

In all thy ways acknowledge him,
And he will direct thy paths.
—Proverbs 3:6.

SILENT PRAYER—*I keep the law of love, and I am enlightened with true understanding.*

Thought has made us what we are. This statement cannot be overemphasized. Those who are restless or unstable, ready to seize upon any adverse condition or circumstance to advance their own interests, are factors in disrupting the unity of man's mind.

Jeroboam was true to his name, which means "adverse people," "contentious people," "many people." He "lifted up his hand against the king" but not because of any injustice that Solomon had done him, for he had been favored by the king in being appointed guard or watchman "over all the labor of the house of Joseph." He saw in his position an opportunity to profit by the weakened moral fiber of the kingdom as the aged king turned to idolatry and he did not hesitate to take advantage of it. Later he too became an idolater from reasons of policy.

A man's thoughts are his "people," and when they are preoccupied with adverse conditions, even though he may turn the adversity to his own advantage, the result is disunity and division.

Solomon's reign was one of peace, but much of it was the fruit of diplomacy on his part rather than the peace of God that is founded on good will and brotherhood. Solomon intermarried with the ruling families of Egypt, Moab, Ammon, Edon, Sidon, and other peoples surrounding him. These alliances secured peace to his realm but weakened the central power of the throne. Jeroboam, a "mighty man of valor" filled with youthful energy, served himself rather than his king.

The man who bends all his thoughts on himself and his material welfare may succeed temporarily, but he becomes more material at the same time that his success increases. Many men have at least the rudiments of an inner prophetic sense that tells them whether or not they will gain the desire of their hearts. It is variously called premonition, "hunch," presentiment, intuition, feeling. The prophet Ahijah represents all these. The name Ahijah means "Jehovah's friend." Intuition, when well developed, certainly seems to be in touch with the divine if it does not spring directly from the divine. It is the establishing in consciousness of the close relationship that exists between man and the Christ.

Intuition or divine guidance comes to us in stillness and meditation when the cares of life have been laid aside, not in the midst of activity as a rule. Jeroboam was walking outside Jerusalem when he was joined by Ahijah, who sought and found him "in the way." Man goes far in quest of certainty without needing to do so, for as he holds himself in the higher consciousness intuition comes to him. "All the labor of the house of Joseph" signifies the work of the imagination which, lifted into contact with the divine, is the beginning of spiritual consciousness.

The new garment worn by Ahijah represents the

full-facultied man clothed with new ideas. Rent into twelve pieces the garment is no longer a garment. So when man's faculties are divided or scattered he is no longer master of his destiny. Lacking the cohesion of a common purpose, the faculties realign themselves in diverse groups, and according as one or the other group controls him, man reacts as a selfish, sensual being (Rehoboam) or as a contentious faultfinder (Jeroboam). Great ideas and lofty purposes, stirring the mind of a man who is dissatisfied with things as he finds them, make a reformer of him. Petty, selfish thoughts form the weed crops of the self-seeker and the despoiler of other men.

Jeroboam did not heed the prophecy of Ahijah. When he came to the throne he made no attempt to walk in the ways of Jehovah. Before his accession he did not pretend that his purpose was to execute the will of Jehovah. He served his own ambition solely.

The time to declare one's principles and one's allegiance is both before and after one realizes one's dream or desire: before, to clarify one's understanding of oneself and let others know where one stands; afterwards, to compare performance with profession and insure that the one approaches the other.

We may speak no word of our hopes, dreams, or ambitions, yet if we keep them clearly outlined in our thoughts and proceed to act upon them, they will sooner or later manifest themselves to others of observant habit. Habitual acts form sure indicators of man's mental bent. So Jeroboam's intentions at last reached the ears of Solomon, who undertook to have him put out of the way. Jeroboam then took refuge with Shishak, king of Egypt. Shishak (like a river) represents a thought ruling over the realm of darkened, ignorant, sense con-

sciousness that Egypt signifies. The material-minded man, when he cannot take the kingdom of God by force or material means, withdraws his attention from it altogether and turns to the material consciousness instead.

QUESTIONS

1. What results from man's harboring adverse thoughts?
2. What does the name Ahijah mean, and what does it represent?
3. Of what practical value are great ideas and lofty purposes?
4. Must dreams be put into words in order to become manifest?

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Lesson 3, July 16, 1939

UNITY SUBJECT—*Without Foundation.*

INTERNATIONAL SUBJECT—*Rehoboam: A Man Who Made a Foolish Choice.*—I Kings 12:1-5, 12-17, 20.

1. And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

2. And it came to pass, when Jeroboam the son of Nebat heard of it (for he was yet in Egypt, whither he had fled from the presence of king Solomon, and Jeroboam dwelt in Egypt,

3. And they sent and called him), that Jeroboam and all the assembly of Israel came, and spake unto Rehoboam, saying,

4. Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5. And he said unto them, Depart yet for three days, then come again to me. And the people departed.

12. So Jeroboam and all the people came to Rehoboam the third day, as the king bade, saying, Come to me again the third day.

13. And the king answered the people roughly, and forsook the counsel of the old men which they had given him,

14. And spake to them after the counsel of the young men, saying, My father made your yoke heavy, but I will add to your yoke: my father chastised you with whips, but I will

chastise you with scorpions.

15. So the king hearkened not unto the people; for it was a thing brought about of Jehovah, that he might establish his word, which Jehovah spake by Ahijah the Shilonite to Jeroboam the son of Nebat.

16. And when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

17. But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

20. And it came to pass, when all Israel heard that Jeroboam was returned, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

GOLDEN TEXT—*A man's pride shall bring him low.* —Prov. 29:23.

SILENT PRAYER—*I am established in the consciousness of God, and His Truth enlightens me.*

Rehoboam and Jeroboam are usually considered jointly, in which case they represent the divided mind of man. Both names refer to the people, as befits those destined to rule over others. The name Rehoboam means "he enlarges the people"; Jeroboam, "adverse people." The thoughts of man are his people. Rehoboam only is the subject of this lesson.

Metaphysically, Rehoboam represents that in man which exalts the senses. He may be considered a symbol of the natural life forces of the organism, in contrast with the intellectual forces of which Jeroboam is a symbol.

Shechem (shoulder; a burden), signifying burden-bearing attitude of mind, was a fitting place to assume

the responsibility of a kingdom. Rehoboam took over a responsibility that he was not qualified to discharge. Although forty-one years of age he was not trained to fill the place he was to occupy. The son of a heathen mother and of a father who believed in God but who apparently allowed his desire to train his son in the way of wisdom to be overborne in the interest of domestic peace, Rehoboam's only recourse for advice and counsel in the beginning of his reign was to other persons. Thus conditioned, he did right up to a certain point. He asked both old and young and received the views of both. Instead of weighing these views impartially and deciding the question only after looking at it from all angles the new king used snap judgment, acting upon the advice of his young friends. He may have thought as they did, or he may have acted on their advice simply because he had forgotten the views of the old men as soon as they were out of his sight. A man who gives himself up to the exaltation of the senses has no high regard for abstract principles of right and justice. To rule one's own spirit is imperative if one would make no mistakes in one's dealings with others.

Solomon, a king of peace, nevertheless destroyed the peace of his subjects by oppression. The power to execute all one's will is a dangerous power except where it is counterbalanced by an equal measure of justice and wisdom.

The son of a wise man, Rehoboam was the least wise of rulers. In refusing reforms to his people he took the narrow road of selfish indulgence and blindness to the needs of those under him. In this record of the triumph of natural forces over reason and justice we see the necessity of training the child to discern moral principles and keep the self under control until such time

as he understands how to transmute self-love into the universal love of mankind and to serve this ideal.

The student who declares that there is but one presence and one power in the universe, the good omnipotent, finds in this lesson an illustration of that truth. The Children of Israel accounted for every situation, no matter how negative or unfavorable, as the work of Jehovah. Thus Rehoboam's rejecting of the wisdom of his old, experienced counselors for the headlong rashness of his younger associates was "a thing brought about of Jehovah, that he might establish his word." The word of God in the mouth of one prophet was established, though it meant the division of a kingdom and the founding of rival dynasties where unity before existed.

Considered metaphysically, the chief lesson found in Rehoboam's mistake is the height of unwisdom that man shows when he neglects the training of his natural life forces, passing over the powers that may mar his life as easily as they may make it happy and successful. That adverse effects following upon such a cause are brought about of Jehovah means only that mistakes in judgment must work themselves out in like reactions, as surely as good judgment manifests itself in favorable reactions.

The question "What portion have we in David?" may well be put to each one by himself in modern terms. How much love of right for right's sake have we? Whoever is unwilling to put aside self-love and serve his disinterested thoughts even when to do so seems to entail a sacrifice of his personal interest, needs to withdraw into the deep inner realm of his being (tent), there examine his faith, and determine its substantial content for the living of the abundant life. Otherwise

he may find himself no longer in possession of his full faculties but forced to express one only, as Judah alone remained faithful to the incompetent Rehoboam. Sensuality destroyed Rehoboam's chance of becoming a capable ruler and of realizing that his leadership was a responsibility and not an opportunity for self-indulgence. Those who live entirely on the sense plane lose all but the animal nature.

QUESTIONS

1. Of what is Rehoboam a symbol?
2. Why was king Rehoboam unequal to the responsibility of ruling his people?
3. To rule others wisely what must one possess?
4. What does this lesson teach indirectly concerning the training of the child?
5. What is the lesson of Rehoboam's mistake?

Lesson 4, July 23, 1939

UNITY SUBJECT—*The Inner Life Forces.*

INTERNATIONAL SUBJECT—*Asa: A Life of Trust.* —II Chron. 14:2-12.

2. And Asa did that which was good and right in the eyes of Jehovah his God:

3. For he took away the foreign altars, and the high places, and brake down the pillars, and hewed down the Asherim,

4. And commanded Judah to seek Jehovah, the God of their fathers, and to do the law and the commandment.

5. Also he took away out of all the cities of Judah the high places and the sun-images: and the kingdom was quiet before him.

6. And he built fortified cities in Judah; for the land was quiet, and he had no war in those years, because Jehovah had given him rest.

7. For he said unto Judah, Let us build these cities, and make about them walls, and towers, gates, and bars; the land is yet before us, because we have sought Jehovah our God; we

have sought him, and he hath given us rest on every side. So they built and prospered.

8. And Asa had an army that bare bucklers and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these were mighty men of valor.

9. And there came out against them Zerah the Ethiopian with an army of a thousand thousand, and three hundred chariots; and he came unto Mareshah.

10. Then Asa went out to meet him, and they set the battle in array in the valley of Zephathah at Mareshah.

11. And Asa cried unto Jehovah his God, and said, Jehovah, there is none besides thee to help, between the mighty and him that hath no strength: help us, O Jehovah our God; for we rely on thee, and in thy name are we come against this multitude. O Jehovah, thou art our God; let not man prevail against thee.

12. So Jehovah smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

GOLDEN TEXT—*Help us, O Jehovah our God; for we rely on thee.*—II Chron. 14:11.

SILENT PRAYER—*I fear not their fear, neither am I troubled; for in my heart Christ is Lord.*

The action of the healing forces of nature is according to a definite law. Given certain conditions, this action can be counted on. The healing life forces are represented by Asa, king of Judah, who did what "was good and right in the eyes of Jehovah his God." In the early years of Asa's reign his goodness and righteousness were constant enough to partake of the nature of law. His reaction to any given condition was predictable because his loyalties and allegiance were known. The rebuilding process that goes on in the subconscious mind, directed by the will to be well, is the work of King Asa.

The materialist recognizes this perfect law within

man. He refers to it in his own terms when he says of a cut finger that if the blood is in good condition the cut will heal rapidly. He says again that the white corpuscles of the blood are the healing agents and that the time required to heal the wound is governed by the number of these corpuscles. This all means the subconscious but at the same time strongly positive will to be well, within man.

When the subconscious forces of the body are established in right relation to Divine Mind through knowledge on man's part that they derive their power from mind rather than from materia medica or any outside aid, they work harmoniously and without interruption. Asa destroyed the foreign altars, the pillars, the Asherim, and other evidences of idol worship throughout Judah. Metaphysically Judah represents the inner life forces, commonly called the vitality.

Asa "commanded Judah to seek Jehovah, the God of their fathers, and to do the law and the commandment." Paraphrased, this means that man by his will determines and directs how his vitality shall be expended. As he keeps the law of life he builds up reserves of vitality in the body on which he may draw in time of stress or emergency. These reserves are represented by the "fortified cities in Judah" built by Asa. Rest and harmony protect and add to these reserves on the inner side, and their natural virility protects them from external wastage or encroachment.

Jehovah gives rest when man is at peace within himself. The recuperative effect of peace of mind is very great, but because peace of mind gives complete freedom man is prone in such a state to lose interest in spiritual Truth and relax into materiality. Not so King Asa. It was during his ten years of peace that he

built the fortified cities with "walls, and towers, gates, and bars." During this time also he destroyed all evidences of idol worship in Judah. When man holds his body to a strict rule of life, putting down all that would decrease his vitality or impair the clarity of his judgment, he thereby builds up and prospers the spiritual nature along with the physical.

Praise (Judah) and faith (Benjamin) established in consciousness inspire man to express strong, courageous, conquering thoughts ("mighty men of valor"). Asa's army of defense represents the positive forces within the organism that set themselves against the negative or destructive thoughts (the Ethiopian army) in the subconscious mind. As leader of the Ethiopian army Zerah signifies the result of the first glimmering of light in the darkened Ethiopian phase of thought. The entrance of a ray of light stirs the destructive thoughts in the subconsciousness to new activity, necessitating the constructive action of the will (Asa) to resolve them.

Faith requires an occasional stimulus to make it register full effectiveness. A condition that threatens to engulf faith is its best stimulus. When all seems lost faith stirs in the heart and lays hold of the reserves of strength that await man's tapping in the invisible. As one who fights against great odds defends his physical life, so desperate faith lays hold of higher power with a grip that will not be shaken off. Thus Asa "cried unto Jehovah his God."

To fling such a challenge to Omnipotence unites the soul with that to which it clings. No slackening of effort follows. Rather man is inspired to increase his efforts as he undertakes to express the might that he takes from God. Man without God cannot prevail against God in man. The Ethiopians fled from the en-

counter with Judah led by Asa.

QUESTIONS

1. What does King Asa represent in man?
2. What practical application can we make of Asa's commandment to Judah "to seek Jehovah, the God of their fathers, and to do the law and the commandment"?
3. Explain the "fortified cities in Judah" in terms of the inner life forces.
4. When does Jehovah give man rest, and why does man need to be more watchful than before he found rest?
5. What do the two armies mentioned in this lesson represent?
6. How does desperation lend strength to faith?

Lesson 5, July 30, 1939

UNITY SUBJECT—*True Preparedness.*

INTERNATIONAL SUBJECT—*Jehoshaphat: A Life of Obedience.*—II Chron. 17:1-6, 9-12.

1. And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

2. And he placed forces in all the fortified cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

3. And Jehovah was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto the Baalim,

4. But sought to the God of his father, and walked in his commandments, and not after the doings of Israel.

5. Therefore Jehovah established the kingdom in his hand; and all Judah brought to Jehoshaphat tribute; and he had riches and honor in abundance.

6. And his heart was lifted up in the ways of Jehovah: and furthermore he took away the high places and the Asherim out of Judah.

9. And they taught in Judah, having the book of the law

of Jehovah with them; and they went about throughout all the cities of Judah, and taught among the people.

10. And the fear of Jehovah fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.

11. And some of the Philistines brought Jehoshaphat presents, and silver for tribute; the Arabians also brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

12. And Jehoshaphat waxed great exceedingly; and he built in Judah castles and cities of store.

GOLDEN TEXT—*Seek ye first his kingdom, and his righteousness.*—Matt. 6:33.

SILENT PRAYER—*I seek to keep the right uppermost in my mind so that it may prevail in my actions.*

The thought of judgment as an idea in Divine Mind is brought out in this lesson on Jehoshaphat, whose name means "rulership of Jehovah" or "rectitude of Jehovah." An abstract idea becomes an actuality as we incorporate it in consciousness and make it a distinguishing feature of our character.

The clearness and completeness of man's conception of justice varies with the individual and the age in which he lives. In the beginning of recorded history this conception was low. Cain slew his brother Abel and felt justified in denying knowledge of his fate. The necessity of shouldering responsibility for one's acts is fundamental. No abstract conception of justice is possible to man otherwise.

The race conception of justice is comparatively low still. Nations once openly waged war for gain. Now most of them attempt to justify their conduct in starting war. Subterfuge, falsehood, and pure fiction are sometimes resorted to with great show of simplicity where

motives are patently quite different from those declared, but declared they must be under the modern code.

Individuals, like nations, now seek to justify their acts, thus acknowledging a sensitiveness to public opinion that has not always existed. To be acknowledged to be in the right is a deep-seated desire in man. When the race evolves a desire to be right for right's sake regardless of appearances, a long stride nearer to the idea of justice in Divine Mind will have been taken.

Jehoshaphat, ruler of Judah (subconscious mind), "strengthened himself against Israel," which represents the intellect. The subconscious mind is in touch with intuition, whereas the intellect takes its light from without. To live from within is right, and all great natures have had their foundation in the inner soul substance.

Jehoshaphat strengthened his inner nature and protected himself from objective influences. The "forces in all the fortified cities of Judah" and the "garrisons in the land of Judah, and in the cities of Ephraim," as in the last lesson, represent strong, positive thoughts trained and set as a watch over man's will (Ephraim). This is the best preparation that any one can make against disrupting influences whether from within or without.

When the desire of the heart is to know and do what is right, the entire subconsciousness is harmonized with the divine idea of judgment and rectitude. The subconscious forces are purified by this inner harmony (the Asherim are taken away out of Judah).

True preparedness to live a life of conscious rectitude in harmony with divine ideas comes about through education. Man's thought forces (the people) are systematically trained by being submitted to his natural religious forces (priests). The natural religious forces

are powerful incentives to right action, a consideration worthy of being weighed by those who compile courses of study for the young. The custom of late years has been to omit religious training from courses of study in the public schools, leaving such training to church schools or to instruction received in churches. The noticeable increase in crime among the younger generation today is partly a result of this omission. The wrong portrayal of crime on the screen has been a second factor contributing to the miseducation of youth. Since the educational value of the screen is great, too much care cannot be taken in the choice and making of pictures that appeal to the young.

Peace is the work of education taking effect in the subconscious realm of the mind. If "by the fear of Jehovah men depart from evil," this wholesome fear must follow upon education in mental, moral, and spiritual rectitude. Jehoshaphat thus receives tribute from the surrounding peoples, and his kingdom remains at peace.

The essential teaching of this lesson is that the establishing of judgment in the inner forces of the consciousness, through the I AM, overcomes all adverse ideas in the organism and contributes greatly toward peaceful and harmonious expression in both mind and body. Even the purely physical forces (Philistines) and all forces that are usually considered unproductive (Arabians) render tribute to the good through the general harmonizing effect of judgment established in principle. The number seven, representing fullness in the realm of phenomena, is multiplied over a thousandfold to convey an idea of the purifying power that allegiance to Jehovah exerts over man's inner forces.

QUESTIONS

1. What does the name Jehoshaphat mean, and what is the theme of this lesson concerning him?
2. What just reward follows upon man's acknowledgment of responsibility for his acts?
3. How does the desire to be right for right's sake affect man's understanding of Truth?
4. Explain the part played by education in preparing man to obey the higher law.
5. Can peace come about through education?
6. What is the essential teaching in this lesson?

ASSURANCE

I do not ask for wealth, dear Lord,
My all in all Thou art;
Teach me a little thank-you prayer,
Give me a grateful heart.

I do not ask for wisdom, Lord,
Already it is mine;
In Thee, O Father-Mother God,
Intelligence divine.

I do not ask for health, Lord God,
But give me eyes to see
That I am perfect now, and whole;
Reflecting nought but Thee.

I do not ask for anything
Except to see and know
Whatever right thing I desire,
Thy promise makes it so.

—Alma L. Gray

His Ways Are Peace

By Jean Fraser MacDonald

God shows His love in unexpected ways:
The clear, sweet music from a redbird's throat;
The misty purple of a morning haze;
The mockingbird's melodious, lilting note!

A time for laughter where one looked for tears;
An hour of ecstasy where none was sought!
A dream of heaven weaving through the years
Like threads of sunshine in the shadows caught!

The kiss of raindrops on the eager earth;
The rapier thrust of lightning through the night;
The thunder of the storm's Homeric mirth;
The wonder of the stars' eternal light!

The ever-changing pictures in the sky;
The vivid colors over field and hill;
The earth's spring beauty, like a whispered sigh,
That bids us know our God and so be still!

The soul contentment of an ordered life
Where Truth's clear knowledge guides our busy days;
Forever gone the turbulence and strife:
God shows His love in unexpected ways!

Silent UNITY

I continually praise and give thanks for the light of Spirit.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

BY CHARLES FILLMORE

To be "strong in the Lord, and in the power of his might" means that we are seeking strength and power from sources other than the physical. Food and exercise are the usual sources of bodily vigor. We are not discussing mental vigor, which is gained by combining diet, discipline, and idealism.

A study of Truth reveals that words predicated upon the authority of Spirit develop dynamic force. The difference between the force of a word based in physical things and one based in spiritual things is the different effect one gets from contact with a wire carrying a heavy rather than a light voltage.

The time will come when scientific metaphysics will measure mathematically the currents of energy emanating from a brain charged with material ideas and one charged with spiritual ideas. At present the science of mind is quite primitive. We are, like Franklin, flying a few kites and making cursory excursions into a field of energy that will eventually flood and change the whole world.

We have found however that very definite changes occur in our mind and body when we practice concentration in the silence; which means that when we want to gain spiritual power we get still mentally and physically and turn our attention within. In our first experiences in entering this "silence" we close our eyes

and ears, and with our concentrated attention fixed on an imaginary point within we repeat silently any set of words that carry a spiritual idea. With practice we can make the inner connection without closing the eyes.

In His directions for effective prayer Jesus told His disciples to go into the secret place and close the door, there to pray to the Father in secret, and the response would appear outwardly. Jesus sometimes prayed all night. He taught persistence in prayer. We find that contact with the supermind, which Jesus named the Father, is sometimes quickly made in concentrated prayer; then again our mind is slow to see the inner light. The relation of our mind to creative Mind may be compared to the relation of a radio receiving set to the program sent out by a broadcasting station. As we must tune our radio set so that it may pick up waves from the proper station, so we have to acquire the ability to tune our thoughts to the true ideas that we learn by spiritual understanding exist eternally in Divine Mind.

Every word has a quality that sympathetically relates it to a like idea innate in the mind of man, and when the word is released it radiates an energy that contracts or expands the body cells and through them external nature. For example, words of praise, gratitude, thanksgiving, expand, set free, and in every way radiate energy. Words that express failure, impotence, congest bodily energy and cause the cells to crowd together, making nerves trembly and bones brittle.

When the thoughts are lifted up to the contemplation of our pervading and all-powerful Spirit Father and our voices ring out in words of praise and thanks-

giving, the withered hands and shackled feet are freed, the walls of negation are shattered and we step forth to a new consciousness of life.

To those in the clutches of adverse words it seems a travesty to praise and give thanks to the God of strength and power, but thousands of those who have endured poverty and sickness for years find that their prison doors open when they praise and give thanks, like Paul and Silas, as related in the 16th chapter of Acts. They were praying and singing hymns to God when suddenly there was a great earthquake, all the prisoners' chains were loosened, and Paul and Silas stepped forth free men.

So you will find that you can be freed from all the prison cells of mind's blind thinking by lifting up your voice and heart in songs of praise and thanksgiving to the God of freedom, light, and life.

HEALING THOUGHT

I praise and give thanks that I am strong in the Lord and in the power of His might.

PROSPERITY THOUGHT

I praise and give thanks for the plenty, visible and invisible, that I feel and see everywhere.

(Use from July 20 to August 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

SINCE asking you for prayers I have been completely healed of sinus trouble. I am feeling fine and enjoying my blessings to the utmost. I thank you for your kind prayers. I know that God will keep me in perfect health. —*Mrs. L. E. M., Kansas City, Mo.*

PLEASE use the inclosed as a thank offering for what your prayers did for my boy. He was critically ill. Your prayers brought him home well and strong.—*Mrs. R. J. K., Kenmore, N. Y.*

SEVERAL weeks ago I telephoned to you for spiritual aid in relieving pain in my feet. At that time eight papillomas had developed on the bottom of my feet, and I was in the care of a foot specialist. At the time of phoning you I was in intense pain and had been for several weeks; but the moment I hung up the receiver the pain subsided. I felt so elated that I tuned in on the radio and actually danced a jig. I should say that that is getting mighty quick results. However I realize that all things are possible with God. My feet are completely healed now.—*E. C. C., Kansas City, Mo.*

ABOUT five weeks ago I telegraphed you for prayers for

my eleven-year-old daughter, who had been taken to the hospital with spinal meningitis. My doctor told me she was a very sick child. I believe she started to improve the minute you received my wire. Within two days the spinal fluid count was down from 15,600 to 3,000. Another two days and it was down to sixty-nine. Each day the doctor told me it was a miracle. Today she is a well child. We are deeply grateful.—*Mrs. P. J. H., Stamford, Conn.*

I AM WRITING you with a heart full of gratitude. R—— H——, for whom I asked your prayers, is leaving the hospital tomorrow. The doctors admit they had nothing to do with it. They operated and found nothing wrong. They said he was just wasting away; they didn't know what was causing it. For three weeks his temperature had been running as high as 104 degrees. I called you making a request for prayers at 11:30 one night. That night the fever left. The doctors said the boy was better, and they didn't know why. I thank every one of you. God bless you.—*E. K., Manhattan, Kans.*

A SHORT time ago I wrote to Unity asking for prayers for a sprained ankle. I had sprained it six weeks before, and it would swell every day until sometimes I could hardly stand on it. I put off writing, but one morning I finally sat down and wrote. That day my ankle didn't swell, and it hasn't swollen since. I feel that I lacked faith and that by merely writing to Silent Unity I showed the faith that made it whole again. I am grateful for the blessing I have received through Silent Unity.—*Mrs. J. R. E., Maplewood, Mo.*

I WIRED YOU for help, and my prayers were answered. Two weeks ago my mother, who is eighty-odd years young (I say young because she doesn't look more than

sixty and doesn't feel more than that) complained of being dizzy, then became sick at her stomach and then unconscious for a time. The doctor said she had had a stroke.

I wired you that night for your blessed prayers. In the morning Mother was clear in her mind, and with no sign of illness. She is up now and walking back and forth from one room to another. How very thankful I am to God and Unity.—*J. G. O., Brooklyn, N. Y.*

Filled with Plenty

WORDS can never express my gratitude for what Unity has done and is doing for me now. Last month while stopping in Pasadena I wrote you for prayers for divine help in securing a position. Before the letter reached your hands I received a telegram from my old employer asking me to come back to work at a ten-dollar raise in salary, and by the time my letter reached you I was on my way back. I praise and give thanks to God for this blessing.—*Mrs. E. J., Bakersfield, Calif.*

SOME time ago I wrote and asked your prayers. I thought I was going to have to give up my home and lose everything I had struggled so hard to get.

I had to have, as you may recall, a certain sum of money by a certain date. When your letter came I read it over and over, and I learned the prayer and every so often I would repeat it. I would wake in the night and repeat it. The prayer became uppermost in my mind.

One morning four days before the money was due I threw away fear and let Truth and faith come in. That afternoon the door I had kept locked with fear was opened. I received the needed money. At the appointed time I met all my bills in full. Praise His name!

May God bless you in your good work.—*B. B. B., Washington, D. C.*

SOMETIME ago I wrote to you and asked you please to pray with me because my husband had not had work for a very long time. Now I want to tell you of the blessings we have received. Although he had not had steady work he has had several days work from time to time. Then there was money owed us that we thought we would never get; but one day a check came with quite a substantial percentage of what was owed us. I want to thank you for your love and kindness and for your prayers in helping me renew my faith. I was very discouraged, but I know now that God is good and that He is helping us.—*Mrs. C. F., Buffalo, N. Y.*

SEVEN weeks ago I wrote to you asking for prayers to help us sell our country place. I am happy to tell you that we have sold it and moved back to the city. We feel and believe this was a direct answer from the heavenly Father to your prayers and earnest faith. At almost the eleventh hour we had decided to lower our price, but before the agent could announce the reduction in price the sale was made—and the buyer was absolutely satisfied with the bargain. We thank you for your help, for we were almost desperate. God bless every worker in your organization. Inclosed find a love offering.—*L. S. McG., Portland, Oreg.*

He Shall Have Abundance

THE PROSPERITY BANK drill has indeed been a source of great happiness to me, for I have come to realize more than I have ever done before God's provident care for His children, and so I am building me a nest on

the greatness of God. I am deeply grateful for all that you have done for me, and in my humble way I am trying to pass the good work along.—*F. G. J., Georgetown, British Guiana.*

I AM HAPPY to tell you that the use of the prosperity bank drill has brought many happy results. A year ago life seemed futile. Now, praise God, it is joyous for us all, and things are working out splendidly. Our home is more peaceful and harmonious, the family health improved, and our financial affairs are getting better all the time. I enjoy each and every one of your publications and await them eagerly. They are like dear friends, bringing a message of cheer for each day. God bless you all.—*M. M., St. Louis, Mo.*

I SENT *Wee Wisdom* to some children. They look forward to receiving it every month. They are learning to have more faith in their heavenly Father and to know that He watches over and cares for them and that they can go to Him in prayer with their small problems and He will guide them. These small gifts to them would never have been made if I had not learned to use the prosperity bank. I have been blessed many times in seeing the joy that has come to the children in reading their magazine.

I did not start out with the idea of material gain in using the prosperity bank drill. However I have received an increase in my salary which enables me to provide for some dependent relatives.—*V. B., Charleroi, Pa.*

My Help Cometh from Jehovah

THOUGH Unity publications are my daily companions and help so materially in solving life's problems, yet I

do not write you often. However I want you to know, as always, that I am deeply grateful to you for all you have done for me and mine. The inclosed check is to be applied toward the building fund. I have read with interest of your need for expansion.—*Mrs. S. A. B., New York City.*

EVERY message in *Weekly Unity* brings and gives me comfort. Each week it is like a friend. I seem to have been waiting for years for such a friend, and if I have a problem and *Weekly Unity* arrives, I find great help for that problem. I read and reread it and pass it on to others, and I believe many have been helped through my subscription. I am indeed grateful for this periodical.—*L. O., Oldham, Lancs, England.*

Free from Cares

I AM FILLED and thrilled with the joy of knowing that God does answer prayer. I wrote to you some time back asking you to join me in prayer for my son, as he was drinking. Before your letter was received I declared for him that he was God's perfect child, and when your letter came I followed your instructions. In a very few days he came to see me to tell me he had quit drinking, knowing it was not getting him anyplace. It was like a miracle to me. You may discontinue prayer. I wish to thank you from the bottom of my heart. I have much cause to rejoice and thank God for His mighty work. —*E. F. H., San Gabriel, Calif.*

Hearken unto Me

WE WISH TO thank you for your lovely letter and the prayer that guided us to our new home. It surpasses our

expectations, and we are most comfortable and happy. I feel that we were guided here and that the unpleasant surroundings and conditions that made the moving necessary were the steps leading us to better and happier surroundings.—*Mrs. C. G. H., Brooklyn, N. Y.*

I WANT to thank Unity for helping me to bring my life out of chaos. I was on the verge of suicide when a friend referred me to Unity. Since then I have found hope, with faith in God and in myself. Realizing how far I have progressed, I do thank you all.—*H. W., Jenkinstown, Pa.*

Love One Another

I WAS A scoffer at God's good, consequently I had hardships and misfortunes. But Unity opened my eyes and I learned to pray and to talk to God. I have nothing but prosperity and good fortune now. My husband has changed from an irresponsible man into a steady, reliable, home-loving man. I have a lovely home and everything I could possibly want. God bless you, for showing me my divine inheritance.—*E. R., Bell, Calif.*

YOUR PRAYERS for my daughter and her husband have been rewarded in a miraculous way. She was snatched out of a grave physical situation; her health was never so good in all her life as it is now, and she is happy. Her husband is entirely changed. Once a nighthawk and rounder neglecting his duties as a husband and father, he is now working nearly night and day to retrieve lost time. He has become the manager of a big concern that gives him plenty of material blessings. God bless you. —*E. M. C., N. Hollywood, Calif.*

He Is My Refuge

WHEN I told Mother about your peace prayer she said: "If anything can help this troubled world, that should. I'll be glad to add my bit." And that is just how I feel about it. God bless you for your wonderful work. I know it is bearing fruit.—*B. R., New York City.*

I WISH TO thank you for your prayers and to tell you that many blessings have been mine through prayer. Not only has my financial condition improved but my health and happiness are revelations that I have marveled at. My home conditions have been harmonious, and I am praising God for His love and blessings. I am inclosing a love offering that has been saved in my prosperity bank. Please send me another bank.—*K. W., College Park, Ga.*

His Truth Is a Shield

ABOUT a month ago I wrote you asking for prayers for my husband. He had been arrested on a false charge and had lost his job. We had no money.

All this has turned out wonderfully. A friend loaned us money for the trial. My husband had to have two character witnesses and could not get one he wanted, a certain man who was out of town. I kept telling him not to worry, that everything was taken care of.

He had to use as one of his witnesses a young man whom he was afraid would get excited and make a poor witness, but I kept knowing that this youth was God's child and would know what to do. My husband was unanimously exonerated.

We owe this to your loving prayers. We are very happy and grateful.—*Mrs. F. K., Downey, Calif.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

Would it be all right for me to go to a doctor while you are praying for me? Would it lessen my faith and so reduce my likelihood of receiving spiritual healing?—*Question answered by Silent Unity.*

We believe that the perfect means of healing comes through the Great Physician. We would continue to pray for you however if you went to a doctor.

As to whether or not your going to a doctor would lesson your faith, we leave that to you. We wish to point out however the dissimilarity of the medical theory and the spiritual theory of healing. The physician treats the body as physical and material. The metaphysician works on the premise that the body is spiritual; he ignores its material aspect and uses words of Truth to call forth its perfection as predicated in God's spiritual pattern.

The faith that we are all striving to attain is a consciousness of such perfect spiritual health that there can be no thought of limitation or of impairment. When one is established in this perfect faith, it is not necessary to look for outside help.

My daughter passed away last month. I ask prayers that she may be happy. Please pray too for me to see the light.—*Request received by Silent Unity.*

We are sure that your prayer in behalf of your loved one is already answered. God has not ceased being in-

finitely kind to her merely because she has passed to a plane that mortal mind does not understand. The love of God permeates and rules every bit of the universe; continually it blesses His children and draws them toward their eternal good. Wherever your daughter is, God is still bestowing His love upon her, and all is well with her. Wherever she is, she would have you be happy too.

Please help me sell my house at once.—*Request received by Silent Unity.*

You want to sell your house at once, and we are praying that the perfect will of God may be done in the matter.

Is there anything you can do to expedite the sale of your home? Yes, you can hasten the matter to its proper conclusion by making yourself very receptive to the good you ask. You can bring about this receptiveness in yourself by praying much and by thinking clearly of the divine order in the process of which this property is to be transferred to the one for whom it is intended.

We are not praying that a demand be created for this house: the demand already exists. Because you want to sell some one else wants to buy. This is always true in divine order. We are praying for supply and demand to get together to the satisfaction and the benefit of both sides.

I am extremely interested in your contemplated new buildings. I take *Weekly Unity* and *Daily Word* and believe me, I would not be without this guidance for any amount of money. The trying issues of life would be much harder without such help as you people are giving.

I am inclosing a love offering, probably not one

twenty-five thousandth part of what you will need.

May I offer a suggestion? Would it not be possible for me to send a letter of my own volition to all readers of Unity periodicals—a list of them of course to be furnished me by you—soliciting love offerings for these buildings? Surely any reader who believes in you would be more than happy to contribute. I am proud to be able to do something for you who are doing so much for the world.—*Question answered by Silent Unity.*

Your kindness and thoughtfulness concerning plans for our building needs is a dynamic force for good. We bless you for it. Because of the nature of our work however we have never felt it wise to solicit funds. Our faith is ever in God as the source of our supply, but we sincerely bless each person who acts as a channel for the manifestation of this supply.

We thank you not only for your financial support but also for your love and appreciation of us and our work.

RHAPSODY

I shall remember only pleasant things!
Clean, wind-swept clouds; a magic moon on high;
The sparkle of the stars across the sky.
A ship afloat upon the silvered sea.
The songs of birds in grateful ecstasy;
The dance of leaves on every tree and plant
To notes of Nature's deep, unending chant.
The glint of sunshine on a plane in flight;
The radio's clear tones on waves of light.
The laughter of the children at their play,
While Youth climbs up, where Age has carved the way.
The love of those whose lives are linked with mine;
That human touch so close to the divine.
I shall remember only pleasant things.

—EUGENIA T. FINN

Let's see what the other Unity periodicals offer in July!

In July, 1924, was born a new Unity periodical, *Daily Word,* under the editorship of Frank B. Whitney. During the past fifteen years *Daily Word,* which carries for each day an inspirational, page-length lesson, has grown mightily in scope and influence, but its basic plan and purpose have never changed. In celebration of *Daily Word's* fifteenth birthday the July issue is made up almost entirely of reprints of lessons, poems, and articles from earlier issues of this magazine. Like the very first issue that was launched, this one goes forth with a cargo of rich blessings.

Every person desires freedom. Men and women seek frantically to free themselves from bondage to ill-health, lack, inharmony, injustice, or other form of limitation. "Ye shall know the truth, and the truth shall make you free," said Jesus. Why then do we not break the chains that bind us and come forth free creatures? The answer is given in a two-part article by Bertha Grierson Cope beginning in the July number of *Good Business.* The title of the article is "Freedom through Mastery."

Consider the old-time automobile, slow, cumbersome, and heavy, as compared with the modern, streamlined car, a masterpiece of speed, comfort, and safety! Belle Burns Gromer, writing for *Weekly Unity,* makes a sim-

ilar comparison between the old type of human being, burdened with class consciousness, creeds, and inhibitions, and the modern thinker, who has let go of limiting beliefs, cast off negation, and streamlined himself, so to speak, to the one Power. "Streamlined to God" is the name of her inspiring article to be published in a July issue of *Weekly Unity.*

Parents who know how to walk right into the land of imagination hand in hand with their children are sure to find an adventure in happiness. Such an adventure is recorded in a *Progress* story this month. A mother who has fallen into the habit of feeling sorry for herself because of her unfulfilled ambitions to write suddenly agrees to accompany her three children on an imaginary hunt for gold and finds a treasure greater than all the gold in the world. Lydia Stoner, who has contributed other beautiful things to *Progress,* is the author of this story, called "Unwritten Manuscripts."

"I can't remember how R goes," stammered Robert, and he was deeply humiliated when Bill had to take over the job of signaling with the heliograph. How he wished he had studied harder on the Morse code. For once his habit of "getting by" had failed to work. That night Robert went to work in earnest to deserve his membership in the signal club, and little did he dream that his mastery of the code was to result in the saving of many lives that were in grave danger after a severe California mountain storm. "Partners of the Sun" is the name of this *Wee Wisdom* story by Sara Sloane McCarty, and it will thrill every boy and girl, besides inspiring them to be thorough and conscientious.

SECOND TERM OF SCHOOL

On July 10 the Unity Training School opens for the second term of its work in 1939. Eight courses will be offered during this term, three to be conducted by guest teachers: May Cornell Stoiber, of Miami, Florida, on Public Speaking; Margaret Ann Feldt, of Washington, D. C., on The Science of Prayer; and Norma Knight Jones, of Los Angeles, California, on Vitalized Prosperity.

Teachers from Unity headquarters who will have classes during this term are Charles and Cora Fillmore, Clara May Rowland, Celia C. Ayers, Francis J. Gable, and Ralph O'Day.

If you have not already enrolled for this term, now is the time to do so. Consult the prospectus for full details, then mail your enrollment to Unity Training School, 917 Tracy, Kansas City, Mo.

TRUTH IS FOR EVERY PERSON

There is no problem too difficult for Truth to solve, no person beyond its power to bless and heal. We want to share with you a letter that bears this out:

"Today I received the first copy of *Weekly Unity.* I am working among the patients in this institution, of whom there are about twenty-five hundred, to bring them the message that you have for mankind. What you teach and the way you teach it is the very best medicine that can be administered to insane people. So

many of them tell me that they wish they had the money to subscribe for *Daily Word*. You would be surprised to find how much your literature appeals to these people and comforts them."

Many a call like this comes to Silent-70 and a generous response is always given. Silent-70 sends Unity literature free of charge to institutions of all kinds the world over. Love offerings from our friends help to support this, the missionary branch of Unity's work.

UNITY'S HOME STUDY COURSE

Without stirring out of your comfortable living room you can take a complete course in practical Christianity. The Unity Correspondence Course offers serious students well-planned lessons and expert instruction by mail.

Each lesson—there are 42 in all—is to be written out and mailed in for correction. It is carefully graded and returned to you with comments from the instructor. This course takes some time and effort, but when you complete the lessons, you have a thorough knowledge of Truth and how to use it in your life.

There is no fixed charge for the course, each student giving a love offering as he feels moved.

Just a postcard will bring you a free pamphlet with a complete description of the course. There is no obligation, so write for yours today. Address Correspondence School Dept., Unity School of Christianity, 917 Tracy, Kansas City, Mo.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15

CALIFORNIA

Alameda—Alma Morse, Unity, 1300 Grand; Alice Hopkins (LT) Unity, 1300 Grand

Bakersfield—Della Shutts (LT) Unity, Southern hotel

Beverly Hills—Ruth Rae, Unity, 242 S Beverly Dr

Compton—May Butterworth (LT) Unity, 829 E Compton

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, Meta Cen, 1420 Kenneth

Hollywood—Rose Schneider (LT) Unity Truth Cen, 1162 N St Andrews

Inglewood—Maude Galpin, Unity, Queen and Commercial

Ione—Hazel Merriweather, Unity Cen

La Canada—Loretta Hennessy, 1916 Glen Haven Drive

Long Beach—Louise Newman, Unity, 432 Locust

Los Angeles—Ernest C. Wilson, Christ Church, Unity, 707 Tremaine; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 406 R K O bldg; Norma Knight Jones (LT), Christ Church, Unity, 707 Tremaine

Oakland—Rose Emery, Unity Cen, Ebell Club bldg

Pasadena—Lily Stack, Unity, 11 N Oak Knoll; Gertrude Hall (LT) 11 N Oak Knoll

Reseda—Nannie Highnote, Unity, 18636 Ingomar

Richmond—Beulah Tiller, Unity, 146 2

Riverside—Katherine Sweaney (LT) Unity, 3639 8

Sacramento—Naomi Anderson, Unity Cen, Odd Fellows' hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Ana—Louise Newman, Unity Soc, Commercial bldg

Santa Cruz—Mary and Roseline Higgins, Society of Prac Chris, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity Cen, 528 Arizona

Stockton—Harriet Batson, Unity, 822 N Center

Taft—Della Shutts (LT) Taft Unity, Fox hotel

Van Nuys—Mary Hider, Unity, Platt bldg

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity Cen, DeGraff bldg

Denver—Ethel Burkle, Temple of Prac Chris, 1555 Race

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Ft Lauderdale—Margarete Suck (LT) Unity, IOOF hall

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (col) (LT) Unity, 804 Pippin

Lakeland—Ida Decker (LT) Unity, New Florida hotel

Miami—May Stoiber, Unity, 128 S E 3d

Orlando—Carolyn Parsons, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5 ave S

Tampa—Ocoa Moore and Louise Ramey, 1st Unity Soc, De Soto hotel; Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) De Soto hotel

GEORGIA

Atlanta—Mary Fullenlove (LT) Unity, Georgian Terrace hotel

IDAHO

Boise—Christopher Scott, Unity, Pinney bldg

Mt. Home—Christopher Scott, Unity, Library

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City Library

Chicago—W. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, Garrick Theater bldg; Margaret Halsey (col) (LT) Unity Study Cl, 104 E 51

Moline—Goldie Richardson, Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study Cl, 603 Frye; Mabel Daughtry, Unity Cl, 210 S Garfield

Rockford—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT) Unity Study Cen, 1230 Grant

Springfield—Mary Meek (LT) Unity, 509 S 6

INDIANA

Indianapolis—Murrel Powell Douglas, Unity, Century bldg

Kokomo—Norman Simpson (LT) Unity Study Cl, 523 S Washington

IOWA

Cedar Rapids—Goldie Richardson, Unity Cen, 1015 2 Ave S E

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity Cen, Insurance Exchange bldg

Waterloo—Goldie Richardson, 324½ E 4

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity Cl, 1209 Russell

Louisville—Maebel Carrell (LT) Unity, 1322 S 4; Julie Lilly (LT) Broadway Unity Cen, Breslin bldg; Theresa Rehm, 2111 Eastern Pkwy

LOUISIANA

New Orleans—Elois Echlin, Unity, 823 Perdido; Rhoda Belknap (LT) 823 Perdido; Mrs. E. Norton White (LT) Mrs. W. B. Warren (LT) Unity, 604 Canal

MARYLAND

Baltimore—E. Roy Feldt, Unity, Rennert hotel

MASSACHUSETTS

Boston—A. Hall, Unity, 25 Huntington

Cambridge—Edna Titus (LT) Cambridge Unity, 881 Mass

MICHIGAN

Detroit—Irwin Gregg, Unity, Maccabees bldg; Martha Fishburn (LT) Besse Otto (LT) Unity, Maccabees bldg

Flint—Edmund Risk (LT) Unity, Dresden hotel

Grand Rapids—Ida Bailey, Unity, 61 Sheldon

Kalamazoo—Amy Moffet, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Assoc, Olds hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity Cen, 1108 Nicollet

St Paul—Hazel Risk (LT) Unity, 356 Cedar, Met Bank bldg

MISSOURI

Kansas City—Louis E. and Ethel Meyer, Unity Soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Francis J. Gable, Editor, Unity School; Ida Palmer, S S Unity Cen, Jewell bldg

Springfield—Marian Hoagland (LT) Unity, Hawver bldg

St Joseph—Rex Morgan, Unity, 12 and Felix

St Louis—Elsie Abbott, Unity Soc, 320 N Grand blvd; Fred and Hilda Eilers, S S Unity Soc, 6100 S Grand; Mabel H. Kaye (LT), Unity Soc, 320 N Grand blvd; Florence K. Brummer (LT), Unity Study Cl, 5440 Neosho

MONTANA

Billings—Mary Wessel, Unity, New Grand hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, Y M C A

Great Falls—Vivian Huhn, Unity, Dunn blk

Livingston—Mary Wessel, Unity, Elks' hall

NEBRASKA

Lincoln—Iva Woods (LT) Unity, Peterson bldg

Omaha—Mabel Schopf, Unity, Electric bldg

NEW JERSEY

Cranford—Edith Berry, Unity, Hampton hall

Montclair—Gladys Stevenson (LT) Unity Study Cl, 33 Gates

Newark—Edith Berry, Unity, Berwick hotel

Plainfield—Florence Hutton (LT) Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LT) Unity, 419 S Broadway

Raton—Carrie Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Unity, 3 Albee sq; Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Ella Richards, Unity, 414 Delaware

Elmira—Elise Rosenburg (LT) Unity, Mark Twain hotel

Freeport—Marion Rodgers (LT) Unity, 102 N Grove

New York—Georgiana Tree West, Unity, Waldorf-Astoria; Richard Lynch, 180 Central Park So; Crichton Russ (LT) Unity, 33 W 39; Nana Sutton (col) (LT) Unity Study Cl, 2 W 130

Rochester—Estelle Key, Unity Soc, Taylor bldg; Raymond Barker (LT) Unity, Hotel Seneca

Syracuse—Raymond Barker (LT) Unity, Onondaga hotel

White Plains—Octavie Martial (LT) Unity, Y M C A

OHIO

Akron—Jessie Maloney, Unity, 34 High

Canton—Jessie Maloney, Unity, 203 6 st NW

Cincinnati—M. Norwood, Unity, 26 E 6; E. Smith, Oakley Unity, 3041 Madison; M. Leslie (LT) Unity, 26 E 6

Cleveland—Earl Anthony and Laura Hyer, Unity, Hotel Cleveland

Columbus—John G. Coulson (LT) Unity, University club bldg; Ethel Lieberman (LT) University club bldg

Dayton—Ethel Crouch, Unity, Dayton Industries bldg
Hamilton—Louise Tahse, Unity, 117 Ross
Lima—L. Matthews (LT) Unity, Cook tower
Marion—Fannye Treaster (LT) Unity Cl, Harding hotel
Springfield—Fannye Treaster (LT) Unity, Arcade hotel
Toledo—Beatrice Whipps (LT) Unity, Richardson bldg
Warren—Everett St. John (LT) Unity, 2d Natl Bank bldg
Wellington—Margaret Jones (LT) Unity, 419 Courtland
Zanesville—Fannye Treaster (LT) Unity Cl, Schultze bldg

OKLAHOMA

Tulsa—G. Kehrer, Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 N W 20
Baker—C. Scott, Unity, Baker hotel
LaGrande—Christopher Scott, Unity, Sacajawea hotel

PENNSYLVANIA

Philadelphia—Margaret Feldt, Unity Assb, St James hotel
Pittsburgh—Earl and Martha Anthony, Unity, Century bldg

TENNESSEE

Memphis—E. Chester, Unity, Hotel Chisca
Nashville—Mary Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1500 Jackson
Dallas—M. Hursey, Unity, Allen bldg
El Paso—Bertha Forbes, Unity, 305 E Franklin, Gardner hotel bldg
Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LT) Unity Cl (col), Odd Fellows' temple
San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Christopher Scott, Unity, Ellensburg hotel
Kennewick—C. Scott, Unity, Mueller bldg
Seattle—Paul Rigby, Unity Cen, 1905½ 3
Wenatchee—Christopher Scott, Unity, Cascadian hotel
Yakima—C. Scott, Unity, 109 S 4; B. Scott (LT) Unity, 109 S 4

WISCONSIN

Beliot—B. Brown (LT) Unity, 1347 White
Milwaukee—Guy Mallon, Unity, Commerce bldg

CANADA

Calgary—N. Elliott, Unity, 221A 8 ave W
Regina—R. Kemp (LT) Unity, Drake hotel
Winnipeg—E. Bowyer, Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Lukes Chambers, Bold Place
London—Parker Drake (LT) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity Soc, 2 Earl's Court Gardens S W 5
Wirral—D. Johnson, Unity, "Glendor" Mount Road Upton

HAWAII

Honolulu—M. Handly, Unity, Boston bldg

UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES

ALABAMA

Birmingham—Unity Cen, Massey bldg

ARIZONA

Phoenix—Cen of Spiritual Education, 372 N 2 ave

CALIFORNIA

Berkeley—Christian Meta, 1176 Colusa
Fresno—Unity Cen, 1360 Echo
Hollywood—Truth Cen, 1643 Cherokee; Elberta Willis, 1706 N McCadden Pl
Los Angeles—Unity Cen, 2801 S Rimpau; Unity, 1684 W Adams; Christian Unity, 611 S Kingsley Drive; Fowler Bros, 414 W 6; Bullocks; Advance Bk Co, 628 W 8; May Co, 8 & Hill; Mamie Dean, 1129 S Catalina; Truth Chapel, 268 S Serrano
Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Unity, 5365 Bond
Palo Alto—Christian Assb, 345 Embarcadero
Pasadena—Church of Truth, 690 E Orange Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—Christian Assb, Women's Club house
Sacramento—Church of the Truth, 1415 27
San Diego—Unity, 1017 7
San Francisco—Meta Lib, 177 Post; The Emporium; Mission Truth Cen, 20 and Capp
San Jose—Christian Assb, 72 N 5 & 1305 Lincoln; Meta Bookshop, 80 E San Fernando
Santa Barbara—Truth Cen, 227 E Arrellaga

COLORADO

Denver—Herrick Book & Supply Co, 934 15; Publication Book Store, 514 15
Pueblo—Divine Science, 520 W 11

CONNECTICUT

Hartford—Unity, 926 Main
New Haven—Unity, 1151 Chapel
Stamford—Unity Soc, 328 Atlantic

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I NW

FLORIDA

Daytona Beach—Church of Divine Science, Palmetto club

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Truth Cen, 720½ Idaho

ILLINOIS

Champaign—V. Edwards, 205 E Stoughton

Chicago—Unity, 116 S Michigan; South Side Cl (col), 4307 S Mich

Decatur—Unity Cen, 421 N Main

INDIANA

Muncie—Unity Cen, Kirby hotel

IOWA

Davenport—Unity Cen, Whitaker bldg

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Royal Oak—Unity Cen, 101 S Troy

MINNESOTA

Duluth—Truth Cen, 215 W 2

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Unity, Pittsburg blk

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEVADA

Reno—Unity, 335 W 1

NEW JERSEY

Atlantic City—Temple of Truth, 1325 Boardwalk

NEW YORK

Buffalo—Buffalo Soc, Statler hotel

Flushing—Renee Klaus, 4319 Byrd

Jamaica—Unity, 89-39 163

New York City—New York Cen of Truth (col), 2523 7 ave; Brentano's, 1 W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Hotel Astor; Church of Truth, 11 W 42

Syracuse—New Thought, 155 E Onondaga; Blanche Marie Peters, 116 S Salina

OHIO

Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, Beaux Arts bldg

OKLAHOMA

Oklahoma City—Divine Science Rdg Rm, Liberty National Bank

Tulsa—Unity Rdg Rm, 412 National Mutual bldg

OREGON

Eugene—Truth Cen, Miner bldg

Portland—Meta Lib, 1009 S W Yamhill

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel

Philadelphia—Chapel of Truth, 117 S Broad

West Chester—Christ Truth Ministry, 132 W Market

TEXAS

Austin—Truth Cen, 203 Driskill hotel

Harlingen—Unity Cl, Commerce bldg

WASHINGTON

Seattle—Seattle Cen, 1125 5; The Bon Marche

Spokane—Church of Truth, 1124 W 6; Meta Bookshop, 821½ 1; Unity Bookshop, Radio Central bldg

Tacoma—Truth Temple, 902½ N 2

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William

Brisbane—Truth Cen, Albert House

Sydney—New Thought Cen, The Block, 428 George

CANADA

Calgary—Church of Truth, 105 A 8 ave W

Edmonton—Unity Cen, Empire blk

Moose Jaw—Unity Class, 73 High W

Regina—Unity Cen, Drake hotel

Saskatoon—Unity Cen, Grain bldg

Toronto—Unity Cen, 765 A Yonge; West Side Unity Cen, 233 St Clair W

Vancouver—Meta Cen, Hotel Georgia

Victoria—Truth Cen, 720½ Fort

Winnipeg—Beth Richards, 265 Portage

ENGLAND

Bascombe, Hants—E. Quinion, 20 Gordon

Easington Village, Durham—Thomas W. Merrington, 11 Sea View

Leicester—Emma Dansan, 98 Kedleston rd

Liverpool—Unity Cen, 125 Mt Pleasant

London—L. N. Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 104 Great Russel st WC1; International Thought Alliance, 1 Henrietta st

Manchester—Truth Cen, Houldsworth Hall, Deansgate

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

HOLLAND

Amsterdam—The Holland-Hamblin House, Oosterpark 27

ITALY

Torre Pellice (Torino)—Unita, 2 Via Angrogna

NEW ZEALAND

Auckland—Mrs, A. H. Chambers, 16 Pentland ave, Mt Eden

SCOTLAND

Glasgow—Prac Christianity Cen, 534 Sauchiehill st

SOUTH AFRICA

Johannesburg—School of P C, 12-14 Wimpole Chambers, Bree and Kruis sts

WEST AFRICA

Nigeria—Unity Cl, Edibe-Dibe Road, Calabar; Truth Study Cl, Item Ovim NER

Unity Program on Nation-wide Hookup

Sunday, July 2, will be a red-letter day for Unity students. On that date you can hear Dr. Ernest C. Wilson in

a nation-wide broadcast over the Columbia network. His subject will be "Three Keys to Prosperity." The following schedule gives the hour for each of the different time zones:

9 a.m. Pacific Standard Time
10 a.m. Mountain Standard Time
11 a.m. Central Standard Time
12 noon Eastern Standard Time
(Add one hour for daylight saving.)

This is the fifth time that the Columbia network has invited Unity to have a speaker on Columbia's Church-of-the-Air program. Most of the stations on this network will carry the program, but it would be well to call your local station and make sure that it is included. If you wish a copy of Doctor Wilson's talk, write to your nearest C. B. S. station. This will help Columbia to estimate the popularity of the program.

Story of Unity No Tiresome History

If you do not read the story of Unity's growth as told in the book *Unity's Fifty Golden Years,* you will miss a treat. It tells of the very beginning of Unity, of the faith and courage of Charles and Myrtle Fillmore, and of the problems big and little that they had to meet. Situations both humorous and serious combined to make the first years of their work a never-to-be-forgotten story. As time went on other persons were attracted to the work, new departments established, and many publications brought out. It is all recorded in the anniversary book, a story that will hold your interest, fire your imagination, and inspire

you to go forward.

Another thing we want to tell you is that you can get a copy of this book free by sending three gift subscriptions for *Unity* or for any other of our periodicals. The price of each periodical is $1 a year. Many Unity students make a habit of sending three gift subscriptions at a time, and this is their opportunity to get the anniversary book for themselves without cost.

Positive or Negative?

The August number of *Unity,* which the associate editor George E. Carpenter says is one of the best we have ever published, will carry an article by the well-known writer Dr. C. O. Southard. His subject is "Be Positive." Doctor Southard asks you to analyze your mind and check up on your reactions to what you read, to the conversation of your friends, to the gossip you hear

over the back fence, for everything depends on whether your attitude is positive or negative. He shows you how to train your thinking on the positive side.

Unity with its rich teaching of Truth is only $1 a year.

A Party for Charles Fillmore

The members of the editorial department of Unity School gave Charles Fillmore a surprise party. The event

was in celebration of his founding *Unity* magazine and editing it for the past fifty years. Mr. Fillmore counted the number present and found that it was twenty-one. He said this was a symbol that *Unity* had just come of age and would continue to grow better each year.

Advice of Richard Lynch

Not long ago a Unity student asked Dr. Richard Lynch to tell her the secret of his success. She knew that Doctor Lynch had started life with handicaps both physical and financial. His answer was *"Well, you know I wrote the book* Usable Truth."

How natural for us to want some inside information, some special key, to demonstration, when what we really need is to know the principles of success and put those principles to work in our life. The underlying ideas for successful living are set forth in *Usable Truth.*

Exploration Trip Awaits You

Have you ever tried reading the Book of Genesis with the help of Charles Fillmore's *Mysteries of Genesis?* If you have not, a revelation awaits you. The Book of Genesis is one of the richest of allegories, but just to read it casually is to miss many of its great spiritual truths. Try reading it this way and then go back over it and study it along with *Mysteries of Genesis.* You will find it not

only as interesting as exploring an unknown land but also worth your while if you want to get the most from your study of the Bible.

Gathering of Unity People

Have you made your plans to come to the anniversary celebration at Unity Farm July 2, 3, and 4? Many are coming to join in this spiritual revival. Most of our visitors will stay in Kansas City and drive back and forth to the Farm. Those who do not have cars can use the bus, which takes them right to the entrance. Come and enjoy this fellowship with other Unity students and teachers.

Can You Answer These Questions?

Who profits by the giving of short measure or the selling of a product of shoddy workmanship?

Are miracles possible in the world of business?

Where do you start to work to create a successful business? A painting? An invention?

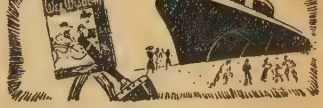
Which persons can you influence?

What is the best source of ideas?

These questions are answered in Gardner Hunting's *Working with God,* a book that is filled with help for everyday living. If you can answer them, perhaps you won't need *Working with God,* but if you cannot, you will find the purchase of this book a good investment. The sooner you start "working with God" the sooner you will find true happiness and prosperity.

Wee Wisdom *Travels*

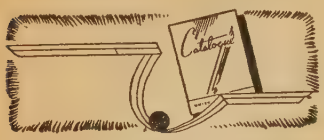
Did you know that *Wee Wisdom* travels back and forth across the waters on the



world's largest liners? It is to be found in the ship's playroom and library, and it brings hours of entertainment to small passengers.

Ask for Copy

There is a new edition of the Unity catalogue, and you may have a copy by dropping us a card. The catalogue will



help you select the book or magazine that is of greatest interest to you, and it will also guide you in choosing literature for your friends.

Distance No Handicap to Ernest C. Wilson

Dr. Ernest C. Wilson, author of *The Sunlit Way, Master Class Lessons,* and *Have We Lived Before?,* and editor of *Progress* magazine, has been a frequent commuter by airplane between Los Angeles and Kansas City. He has already made three trips this spring and summer and plans two more before fall.

"The books of men have their day and grow obsolete. God's Word is like Himself, 'the same yesterday, and today, and for ever.'"

These few lines well explain why the Bible has been and always will be the world's best seller. No power can long suppress its use. The Bible that is used here at Unity is the Nelson Teachers' edition of the American Standard Version. In large type it is self-pronouncing, contains an index and concordance, as well as a dictionary of proper names. The price is $4.50. If you need a new Bible, we believe you will like this one.

Perfect Health Is Your Heritage

"Wholeness is God's will for you," says Clara Palmer in her book *You Can Be Healed.* If this were not true, would Jesus have devoted so much of His ministry to healing work? He also commanded His disciples to preach and to heal the sick.

So if you have any physical inharmony whatever, do not accept it in a spirit of resignation but begin at once to use God's healing power to quicken and restore your body to perfect health. The chapters in *You Can Be Healed* will point the way.

Copies of April Unity *Are Going Fast*

To those friends who have written to ask whether they can obtain copies of the anniversary (April) issue of *Unity* magazine we wish to say that we still have some on hand. A copy can be had at the regular price of 15 cents, or as the first number of a year's subscription at $1.

UNITY BOOKS AND BOOKLETS

For Beginners	*Beginning Again ..... flexible $2; cloth	$1.00
	Directions for Beginners.....*Spanish*, $.10; *German, English*	.25
	*God Is the Answer ..... flexible $2; cloth	1.00
	How I Used Truth ..... flexible $2; cloth	1.00
	How I Used Truth ..... *Italian, French, German*	.75
	Lessons in Truth ..... flexible $2; cloth	1.00
	Lessons in Truth ..... *Italian, French*, $.75; *German, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore ..... flexible $2; cloth	1.00
	Lovingly in the Hands of the Father..... flexible $2; cloth	1.00
	Master Class Lessons ..... flexible $2; cloth	1.00
	*New Ways to Solve Old Problems..... flexible $2; cloth	1.00
	*Prisoner of Fear	.25
	Unity's Statement of Faith	.10
	Unity Viewpoint, The	.10
	Working with God ..... flexible $2; cloth	1.00
On Healing	Christian Healing.....flexible $2; *English* or *German*, cloth	1.00
	Divine Remedies	.50
	Truth Ideas of an M. D. ..... flexible $2; cloth	1.00
	You Can Be Healed ..... flexible $2; cloth	1.00
For the Home	Meatless Meals ..... cloth	1.00
	Science of Food and Cookery, The ..... cloth	2.50
	You and Your Child ..... flexible $2; cloth	1.00
Inspirational	As You Tithe so You Prosper	.50
	Finding the Christ ..... *German, Swedish, English*	.25
	Have We Lived Before? ..... flexible $2; cloth	1.00
	Inner Vision	.50
	Mightier than Circumstance ..... flexible $2; cloth	1.00
	Open Doors ..... flexible $2; cloth	1.00
	Prosperity ..... flexible $2; cloth	1.00
	Sunlit Way, The.....flexible $2; *English* or *German*, cloth	1.00
	*Unity's Fifty Golden Years	1.00
Devotional	All Things Made New ..... flexible $2; cloth	1.00
	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	Journey of Jesus, The ..... cloth	1.50
	Metaphysical Bible Dictionary	10.00
	Mysteries of Genesis ..... flexible $2; cloth	1.00
	The Silence	.50
	Truth in Song	.50
	Unity Song Selections ..... cloth	1.00
For Advanced Study	Christ Enthroned in Man ..... flexible $2; cloth	1.00
	Selected Studies	.50
	Talks on Truth ..... flexible $2; cloth	1.00
	Twelve Powers of Man, The ..... flexible $2; cloth	1.00
	Usable Truth ..... flexible $2; cloth	1.00
	What Are You? ..... *German* or *English*, cloth	1.00
Greeting Booklets	*Challenge of the Dawn, The	.10
	Great Helper, The ..... *English* or *Dutch*	.10
	Holy Bread	.10
	Joy Cometh	.10
	*One Perfect Gift	.10
	Protecting Presence, The	.10
	Song of Life, The	.10
	Twenty-Four Golden Hours	.10
	Way of Faith, The	.10
	What Child Is This?	.10
	Where Blessings Begin	.10
	(12 copies of these booklets for $1. Envelopes included)	
Juvenile	Four-Leafed Clover, The	.50
	How Jimmy Came Through	.50
	*Story Friends	.50

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

THE PROSPERITY HABIT

What you constantly think about becomes manifest in your life and affairs. Train yourself to think only in terms of plenty, and the prosperity habit will become so fixed in your mind that you will attract good on every hand.

The Prosperity Bank drill is a habit builder. It is a daily reminder to expect God's loving provision for your needs. It also offers a convenient way to share Unity literature with others. Expectancy and sharing prepare the way for the success of your efforts. Why not send for a Bank today and start building the prosperity habit?

Unity School of Christianity,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank with full instructions, and enter a year's subscription for UNITY for each of the friends mentioned below. I will save $3 in my Bank to pay for my order. Ask Silent Unity to pray with me.

Friend's name .....

Street .....

City ..... State .....

Friend's name .....

Street .....

City ..... State .....

Friend's name .....

Street .....

City ..... State .....

My name .....

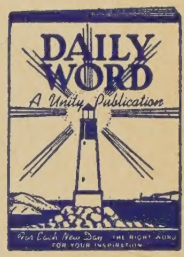
Street .....

City ..... State .....

U-7-39

Birthday of DAILY WORD

FIFTEEN YEARS ago this month DAILY WORD, a new Unity magazine, made its appearance. Since that time more and more persons have come to rely upon the help of the daily page lesson in this little magazine. Students the world over have been drawn into closer fellowship, each receiving added spiritual power from the prayers and meditations of the entire group. Often they find that the lesson thought exactly fits their particular need for the day. Besides the lessons DAILY WORD also contains short articles and poems. Try DAILY WORD for a year and see what its inspiring message will do for you. A twelve-month subscription is $1.



Give the Children a Good Start

Myrtle Fillmore, cofounder of Unity, saw the great need of teaching children the principles of Truth, and forty-five years ago she succeeded in bringing out *Wee Wisdom* magazine for that purpose. From the very first the sole aim of *Wee Wisdom* has been character building. By means of fascinating stories it impresses children with the importance of right living and right thinking. Do you want your child to be fearless, health-minded, joyous, unhampered by race beliefs? *Wee Wisdom* will plant these seed thoughts in his mind, and they will bear fruit in happiness and good citizenship. *Wee Wisdom* will come to your child a whole year for $1, and will prove to you that it was a dollar well invested.

I SHALL BE GLAD

by Grace Noll Crowell

THIS IS THE DAY WHICH THE LORD HATH MADE:
WE WILL REJOICE AND BE GLAD IN IT.

This is the day the Lord made!
I shall rejoice and be
As glad as the bright bird singing
High in the apple tree.
I shall be glad at dawning,
In the lifting rosy light;
I shall be glad when evening
Heralds the coming night.
I shall rejoice at noontime
In the glory of the sun.
I shall find joy in running
The errands my feet must run.
I shall find time for laughter
In my work and in my play.
This is the day the Lord made:
I shall be glad today.

UNITY